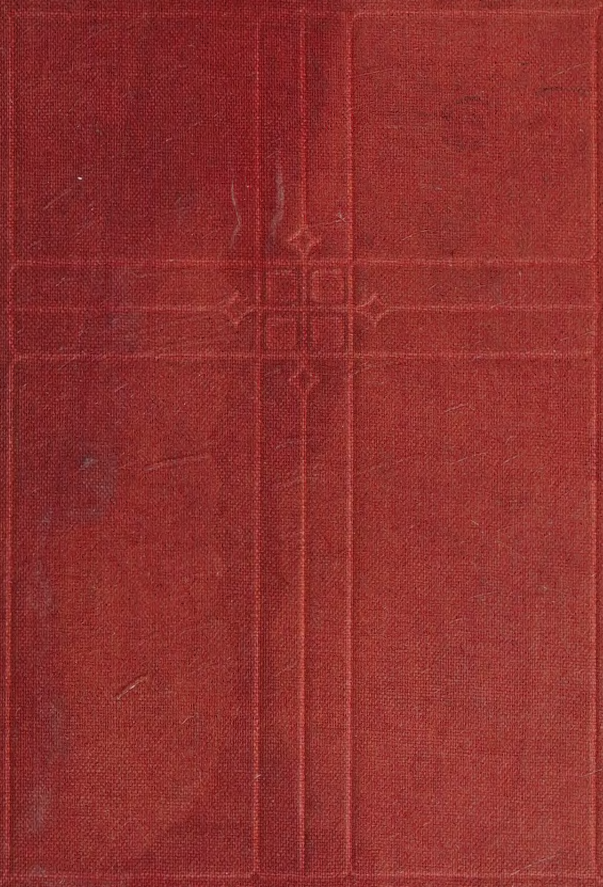
PUBLIC WORSHIP IN THE BOOK OF COMMON PRAYER



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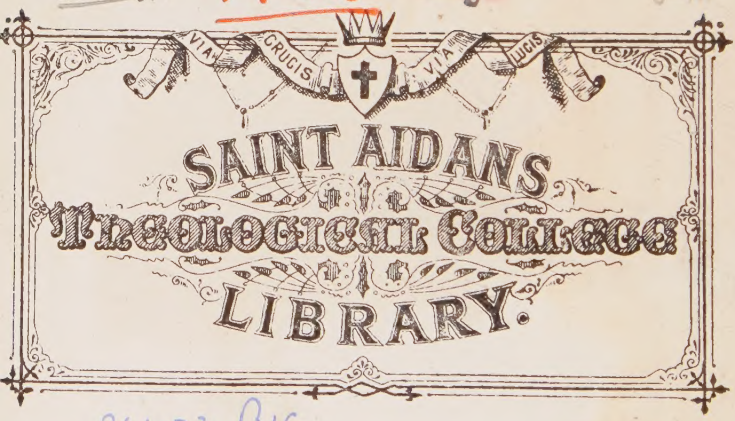

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PUBLIC WORSHIP IN THE BOOK OF COMMON PRAYER

PUBLIC WORSHIP

IN THE

BOOK OF COMMON PRAYER

A HANDBOOK FOR LAY PEOPLE

BY

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PREFACE.

FOR sixty years the Church of England has been distracted with conflicts about the provision and methods of Public Worship in the Book of Common Prayer.

It is useless to say that these conflicts might have been averted if our chief authorities in Church and State had during this period had the courage to acknowledge unwelcome truths.

The cause of the conflicts lay far back in the tangled circumstances of England's struggle for religious freedom; and had the unwelcome truths, which were not faced, been faced in those days, the result might have been the disappearance both of the Church and the State of England. Compromise seemed necessary to secure existence; and of that compromise, with all its fruitfulness in difficulty, we are the heirs.

But the compromise could not in the nature of things touch the essence of Public Worship, however it might complicate detail; and all through these sixty years, as through the three centuries which preceded them, the lay people of England have received a moral and spiritual training from the Public Worship in the Book of Common Prayer.

It has appealed to them as an historical growth of which they were proud, but more still as a mould of devotion by which they were brought nearer to God; and it has in consequence been found convenient in the

present handbook to treat each of these two sides separately, although it was impossible to make the separation absolute. Yet in the main, Part I. deals with the Historical Growth, and Part II. with the Spiritual Significance, of the Public Worship in the Book of Common Prayer.

The substance of many chapters was delivered as expository lectures in the Church of All Saints, Margaret Street, London, in the closing years of last century, and has been used in the same way since elsewhere; the traces of this homiletical character have been purposely retained.

It was felt that if the literal requirements of the Rubrics were explained, it would be easier to gauge, and be just to, that manifold disobedience to them which is necessitated by the compromise, or conceded, in the name of charity, to the special circumstances of so many parishes.

And in view of the conflicts, and the exaggeration through them of the importance of ceremonial, it seemed urgent to insist on the awe-inspiring thought that Public Worship is the presenting ourselves before the Lord, the Owner indeed of the Ineffable Name, but the Author of that Name, dearer than any other to human lips and ears, the Name of the One Mediator, JESUS.

C. R. DAVEY BIGGS.

Oxford,
All-hallowmass, 1906.

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TABLE OF DATES FOR THE PRAYER-BOOK.

1544.	Publication of the Litany in English.
1547, Jan. 28.	Accession of King Edward VI.
„ July 31.	Injunctions of King Edward VI.
1548, March 8.	Order of Communion published.
1549, Jan. 21.	House of Commons passed Bill for First Prayer-Book, for use on June 9, Whitsunday.
1552, April 6.	Second Prayer-Book passed Parliament, for use on November 1, 1552.
1554, Nov. 30.	Restoration of Roman rite.
1558, Nov. 17.	Accession of Queen Elizabeth.
1559, April 28.	Second Prayer-Book, with alterations, restored by Parliament, for use on June 24, 1559.
„ Dec. 17.	Consecration of Archbishop Parker.
1566.	Advertisements issued.
1597.	Hooker's "Ecclesiastical Polity," Bk. v., published.
1604.	Hampton Court Conference. Promulgation of Canons.
1637.	Scottish Liturgy issued.
1645, Jan. 3.	Repeal of Acts of Uniformity and Suppression of Prayer-Book.
1661, April 25-July 24.	Savoy Conference.
1661, Nov. 21-Dec. 20.	Prayer-Book Revision at Ely House.
1662, May 19.	Act of Uniformity receives Royal Assent. Prayer-Book to be used from August 24.
1689, Oct. 3-Nov. 18.	Revision Committee.
1752.	Introduction of New Style and present Calendar.
1789.	Prayer-Book compiled for United States.
1792.	Prayer-Book accepted in Scotland.
1871.	Revision of Irish Prayer-Book.
1872.	The New Lectionary appointed.
1879.	Revision of Prayer-Book by the English Convocations.
1892.	Revision of American Prayer-Book.

FUNDAMENTAL IDEAS OF CHRISTIAN WORSHIP.

THERE are three phrases of great antiquity and venerable associations which were once in far more frequent use in England than they now are, "the Lord's Day," "the Lord's House," "the Lord's Supper". Round them gathers the whole history and meaning of Christian worship, and we must appreciate them before we can approach the fruitful use of the Book of Common Prayer.

Not that we shall find them all, or find them in frequent use, in that book.

"The Lord's Day" — the *dies dominica* of the Latin service books—is now represented by "Sunday," the only trace of the old designation being in the term "dominical" applied to that letter which serves to mark in the Calendar the days which are the first in each week. And though it is possible to read many beautiful and inspiring associations with the Christian symbolism of the light, or of the Sun of Righteousness, into the designation "Sunday," it is, in its origin, entirely heathen. Its connection with the first day of the week is found in the edict of Constantine, 321 A.D., which enforced interruption of public works and of the sitting of the courts on "the day of the Sun". "The Lord's Day," on the other hand, is a phrase taken over by Christianity from Judaism. As we trace its use backwards in the days before Constantine we find Tertullian making the keeping of the "Lord's Day" and Pentecost the badge of Christianity, and this juxtaposition of the Lord's Day with Pentecost might lead us at once to suppose that by the Lord's Day Ter-

tullian meant the Christian Passover or Easter. As we go further back in definitely Christian literature, we find the first occurrence of the phrase in the beginning of the Revelation, where St. John describes himself as having been "in the Spirit on the Lord's day," and there has been a not inconsiderable body of opinion that in this passage by "the Lord's Day" St. John meant Easter Day or the Christian representative of the Jewish Passover.

But the Passover was the most signal instance in Old Testament history of the execution by God—called by the Jews distinctively "the Lord" or "Jehovah"—of His righteous judgments, and was always regarded as a type of that "day of the Lord" to which the Prophets looked forward. It was indeed a tradition that "the night in which a holy solemnity is kept," on which the Destroying Angel smote the hosts of Sennacherib, was the night of the Passover, and to this day a pause is made in the celebration of the Passover in expectation of the return of Elijah to announce the great "and dreadful day of the Lord" (Isaiah xxx. 29; Mal. iv. 5). St. Jerome tells us "the tradition of the Jews is that Messiah will come in the middle of the night, as at the time of the Exodus when the Passover was kept and the Destroying Angel came, and the Lord passed over our tents and the doorposts were hallowed with the Lamb's blood. From this source, I think, sprang that tradition among us still maintained of the Apostles, that on Easter Eve the people may not be dismissed before midnight, waiting for the advent of Messiah. And after that time has passed they consider they are safe, and all keep the day as a festival. Whence also the Psalmist (cxix. 62) says: 'At midnight I will rise to give thanks unto Thee because of Thy righteous judgments'".

Of our own St. Aidan it is recorded by Bede (ii. 17): "He always kept Easter on the Lord's Day because of his faith that Our Lord's Resurrection took place on the first day of the week, and because of the hope of our Resurrec-

tion, with regard to which he shared the belief of Holy Church that it would take place on the same first day of the week which now is called 'the Lord's Day'". But if the general faith of Holy Church was that the Resurrection would be on the first day of the week, it must have considered that the Day of Judgment—the Prophets' "Day of the Lord"—would be, with the general Resurrection, on the first day of the week. Thus, because the Day of Judgment was called "the Lord's Day," the first day of the week, or "the day of the Sun," as Constantine called it, on which it was expected that the general Resurrection would take place, also received the designation of "the Lord's Day".

The idea of the Advent thus brought into being the Vigil of Easter; from the Easter Vigil would proceed the observance of the Vigil of the "Lord's Day". And as the Passover itself was represented in Christian worship by the "Lord's Supper," so the spiritual exercises in which the hours of the Vigil were passed developed in course of time into "the Common Prayers" or "Divine Service".

"The Lord's House" is a phrase which, no less than "the Lord's Day," is derived from Jewish sources, though it has become condensed into a single word through the Greek adjective which signified "the Lord's," as "Church," "house" being omitted. The German term "Domkirche," is a combination of both the Latin and Greek words for "the Lord's," the Latin term being that which lies behind the English adjective "dominical" and the French word "Dimanche," in connection with "the Lord's Day". The "House of the Lord" was the place in which He vouchsafed His presence to His people, for even in the tabernacle in the wilderness there was perpetually manifest in its innermost recesses that symbol of "the Lord's" presence which was known as "the Shechinah". Hence the tabernacle was called "the Tabernacle (or Tent) of Meeting," as being the meeting-place between God and man. When a permanent temple was built on Mount Moriah, the

Sacred Presence was transferred to it, and the Temple was known to the pilgrims making their way up to the annual festivals as "the House of the Lord" (Ps. cxxii. 1). Moriah itself was known as "the mountain of the Lord's House," and when the Prophet Micah wished to warn the people of Judah that the covenant of God would not be always confined to their nation, he did it in the words (iii. 12), "Zion for your sake shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of a forest". The security of the covenant manifested in the Temple gave a typical significance to the mountain on which the Temple stood, so that it too became a symbol of the covenant (Dan. ix. 16). Hence when Our Lord was walking from Bethany to Jerusalem after the withering of the fig-tree, He pointed to that mountain and said (St. Matt. xxi. 21), "If ye have faith, and doubt not, . . . if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done". He meant, apparently, that the mountain, which symbolised the covenant, should be tossed into the sea, the Mediterranean Sea, which symbolised the Gentile nations, and that all the inhabited earth, over which it was the boast of the Roman Emperors that they ruled, should be included in the covenant once made with Abraham. And He implied this to the woman of Samaria in the words (St. John iv. 21): "Believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father; the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth".

At the time when St. John's Gospel was committed to writing the worship of the Temple had already ceased, but the covenant, of which it had been the expression, had not been destroyed with the destruction of the Temple. On the contrary, the Christians themselves asserted the continuity of the old with the new covenant in their worship. This appears both from the Epistle to the Hebrews written be-

fore the destruction of Jerusalem, and from the application made in the early Church of Malachi's prophecy: "In every place incense shall be offered to My Name and a pure offering" (i. 11). As the Passover could only be slain at "the House of the Lord," on Mount Moriah, so the places where the Christian Passover, "the blood of the Covenant," was set forth before God, received the designation "House of the Lord".

The third of our three phrases—"The Lord's Supper"—appears without disguise of translation or synonym in the Catechism taught to the youngest children in the English Church, and is also the chief title given in the Prayer-book to the Sacrament of our spiritual sustenance. It is first found in the censure pronounced by St. Paul on his converts at Corinth for their disgraceful profanation of that Sacrament; and, as he uses it, seems to be designedly parallel with the Old Testament phrase "the Lord's Passover". Now the Passover, which included in itself the characteristics of the three offerings which subsequently to its institution were developed in the ceremonial of Jewish worship, the burnt offering, the sin offering, the peace offering, is specially designated by God "My feast" (Exod. xxiii. 8), and a frequent name for the sacrifices in general is "the bread of God" or "the food of the offerings made by fire unto the Lord". We should, therefore, naturally infer that to a Jewish mind like St. Paul's the idea of the Christian sacrifice would clothe itself in terms similar to those expressive of the Jewish sacrifices, and that by "the Lord's Supper" he means something similar to what was meant in the Old Testament by the "Feast of Jehovah" or "food of Jehovah"—something which may be deemed to "satisfy" God. Now this is exactly the way in which the Sacrifice of Christ commemorated in the "Lord's Supper" is referred to in our Prayer-book, "Who made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world".

It will be convenient to defer to a later chapter the further investigation of this term, and its use in the English Prayer-book; here it is only necessary to remark upon the fact with which we started, that these three old phrases lie at the root of all the theory and practice of Christian worship.

All Christian worship centres round and culminates in "The Lord's Supper," the sacrificial rite bequeathed by Jesus to the Church in the memorable words "Do this in remembrance of Me". Its consecration makes the building in which it is consecrated "a church," "the House of the Lord"; and each day on which it is consecrated a "Lord's Day" for in it we "show forth the Lord's death till He come". But though it is thus far and in this sense true that the Christian Church has no sacred days or seasons, no special sanctuaries, because every time and every place are alike holy, yet appointed days and set places are indispensable to her efficiency.

In the next chapters we shall trace the steps by which we have inherited in the English Church a system of sacred days and sacred places, which has caused "the English Sunday" to be the envy of thousands of toilers in other lands who are less fortunate in their opportunities of regular rest and worship than are our own countrymen, and has made the cathedral (or the parish church) the home of the religious life of the community, round which have become entwined the tenderest associations of family affection, and where duty to the monarch and the empire have received impulse and consecration.

Here we have only to observe that it must be already clear that public worship has on its merely human side a long and intricate history, which deserves and can excite the keenest interest; and the flippant designation "church parade" may itself suggest an illuminating parallel.

How many a person who watches the morning parade of troops in their immediate neighbourhood might be tempted

to think that much of what took place was meaningless and unnecessary; that the soldiers would be just as brave and the army just as efficient if there was not the minute inspection each day of every particular detail; if there was not so much official "red tape" in entering up records of observed neglect and its punishment, if there was not such a weary round of monotonous work on the drill ground, and so much time were not spent on achieving absolute and mechanical precision in the formation of lines and the handling of weapons. An outsider might be tempted thus to criticise and even condemn the incidents of a military parade; but the officer in charge would give a very different opinion. He would be able to show how every command had its purpose in securing an ideal which was required by the accumulated experience of campaigns, how every evolution or manœuvre was dictated by common sense with a view to attaining this ideal, how every detail had its significance, and even the uniforms, by their retention of picturesque features, bore witness to perilous conditions of warfare now, happily, obsolete. He would leave the spectator-critic fascinated with interest in the exact adaptation to present needs which had been combined with survivals of forgotten history. Not otherwise a person arriving in England without knowledge of, or sympathy with its religious traditions, might be inclined to decry "the English Sunday" as a grievous interference with liberty, to regard the parish church as a place entirely devoid of attraction, and to consider, if he did attend it and find the administration of "the Lord's Supper" in progress, that he was present at a mere show.

But he would be face to face with an Action which has an age-long history, towards the perfecting of which contributions have been made by the study and devotion of many generations, and in which every detail has its own purpose and significance, the movements and gestures which seemed so meaningless being, without exception, inspired by a consecrated common sense. The august ceremonial of the

Churches with an Apostolic Succession is neither a leisurely pastime, nor an inane amusement; it is ordered no less carefully than a military parade, and, like the parade, fascinates the student by its exact adaptation to present needs, combined with its witness to the continuity of history.

The same is true of all the other services, preparatory to, or to be included in, "the Lord's Supper"; each has its own interest and fascination from the merely human point of view, as an instance of development and adaptation.

But we should lose greatly if we allowed ourselves to rest in this outward attractiveness of study, without penetrating more deeply into the spiritual value and importance of each service. There is a dreadful warning in the condemnatory phrase "the vulgarity of a sacristan" as to the deadening effect of familiarity with holy things, without a constant effort to rise to the appreciation of their spiritual import. And we may find ourselves further from, and not nearer to, God, if we allow ourselves to study the subject of public worship merely as an intellectual exercise. We must always remember that we are concerned with something which is of divine appointment, something which should excite our reverence and deepen our awe. For that name "Lord," as the name of the Person Whose are the "day," the "house," the "supper," was only revealed to Moses after he had received, and complied with, the command "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 5, 15).

THE LORD'S DAY AND THE CHIEF HOLY-DAYS.

One of the great Biblical scholars, Bengel, commenting upon St. John's words, "I was in the Spirit on the Lord's day," says, "he calls it the Lord's day, because on it he was expecting the coming of the Lord".

It is indeed clear from a very hasty perusal of the New Testament that the earliest Christians lived in constant expectation of their Saviour's return. St. Paul, for instance, writes to the Philippians: "Our citizenship is in heaven from whence also we are looking for a Saviour"; and again: "The Lord is at hand". In writing to the Corinthians he makes use of the same watchword, only in its Aramaic dress, "*Maran atha*". Most striking of all passages, perhaps, is that in the letter to the Church of Laodicea, "Behold I stand at the door, and knock, if any man hear My voice and open the door, I will come in to him and sup with him and he with Me," where the connection between the Lord's Return and the Lord's Supper is suggested as clearly as in the more often-quoted phrase, "as oft as ye do eat this bread or drink this cup, ye do show the Lord's death till He come" (Phil. iii. 20, iv. 5; 1 Cor. xvi. 22; Rev. iii. 20).

St. James, the first Bishop of Jerusalem, writes to his flock (v. 8, 9): "the coming of the Lord draweth nigh . . . Behold the Judge standeth at the door." And the Church at Jerusalem had been vouchsafed an unforgettable experience of how the Lord was nigh to help and deliver, when

they were assembled for their Easter and Eucharistic prayers, in the discharge of St. Peter from prison by an angel when Herod intended to bring him forth "*after Easter*" to the people. The account of the Christian assembly, safely guarded against interruption or disturbance, foreshadows the accounts which we get in later history of the assemblies of Christians at evening and in security (Acts xii. 4, A.V.).

It, however, does more than this. It shows us in actual practice that Easter Vigil which was observed from an instinctive conviction that Our Lord would come again during the night, at or about the time of His Resurrection. From the annual commemoration at the Paschal tide or Easter, this vigil passed on to the weekly commemoration of the Resurrection on the first day of the week. In the account of St. Paul's visit to Troas (Acts xx. 7-12) we read that he conducted a service which lasted till after midnight, and was concluded with the "Breaking of the bread". Such a regular meeting on the first day of the week might almost be deemed to have received Divine sanction from the facts that as the disciples were assembled in the earliest days of the Church on the first day of the week, St. Thomas received the personal evidence which he had claimed of the reality of the Resurrection, and the Holy Spirit descended upon them for their consolidation into the Church. By the time at which St. Paul wrote his first letter to Corinth, the first day of the week was established as the day of the regular Christian assembly, for he gives directions that upon that day their collections are to be made for the poor brethren at Jerusalem (1 Cor. xvi. 2). Then also would be the time for hearing the Apostle's letters written to their own or other Churches, and for giving that "brotherly kiss" which was at once the token of sincere membership in the Christian brotherhood, and the occasion of gross calumny amongst outsiders (1 Cor. v. 3, 4; Col. iv. 15, 16; 1 Thess. v. 26, 27).

As the observance of Easter Day and, in consequence, of

the Lord's Day, was derived from the Jewish Passover, so also the Church carried over from Israel the observance of Pentecost, which St. Paul would naturally desire to keep at Jerusalem, as, at Jerusalem, on the day of Pentecost, the Holy Ghost had been given (Acts xx. 16).

The date of Easter Day was fixed, in accordance with the precedents of the Passover, by the first full moon after the vernal equinox, and from time to time changes have been made in the method of calculating its occurrence in order to harmonize the order of the Church with those conclusions of astronomical science which have been accepted by the State. Our present system, set forth in the tables for finding Easter at the beginning of the Prayer-book, dates from the year 1751 when "the New Style" of computing dates was adopted in England. In the Russian Empire "the Old Style" is still in force, and this leads to the divergency so often manifest between East and West in the date of their observance of Easter. Whitsunday or Pentecost, is of course always seven weeks after Easter, and its name, which is as unique as Easter, is probably of Saxon origin also, and indicates the day of the Apostles being "*witsened*," *i.e.*, being given *wits* or supernatural mental powers. While Easter Day and Whitsunday are a continual witness to the Jewish ancestry of the Christian Church, the Epiphany, or feast of Christ's manifestation, is a distinctively "Gospel" rite. In its first observance it was commemorative of the manifestation of Jesus as the Christ, the Son of God, at His Baptism. It is strange that the first clear reference to it should be of its observance by a Gnostic sect, the Basilideans, who celebrated it on 6th January, by a festival which was preceded by a vigil spent in hearing the Scriptures. This date, of course, fits in with the chronology as we can piece it together with the help of St. John (i. 35; ii. 1, 12, 23). For there was but an interval of "not many" days between the Passover, which would take place about the end of March, and Our Lord's first miracle; before that was the journey

into Galilee accompanied by the first five disciples; before that was the short intercourse with John Baptist in which Jesus was pointed out as the "Lamb of God," and as between that and the Baptism were the forty days, or nearly six weeks, of temptation we get to a day early in January for the Baptism.

But it was on grounds more arbitrary than these that the date 6th January was fixed as that of the Baptism. First of all it was assumed that the day of Our Lord's Baptism was the exact anniversary of His Birth, and then that His Crucifixion took place on the exact anniversary of the Annunciation. The date of the Crucifixion was asserted to be 25th March, the day of the official spring equinox, on which according to a universal belief the creation of the world had been completed. Thus it was held that in the mystery of the Divine purpose on the same day took place, not only the creation of the world, but also the "summing up of all things in Christ" (Eph. i., 10) by His Incarnation, and their reconciliation to the Father by the Blood of the Cross (Col. i. 20). Up till 1662, at the bottom of the "almanac," which corresponded to our present Table of moveable feasts calculated for so many years, was found: "Note that the supputation of the year of Our Lord in the Church of England beginneth the 25th day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the Virgin Mary". And in Elizabeth's Calendar of 1578 the day is marked as that of the Crucifixion. The first record in Christian literature of the observance of 25th March for the Passion of Our Lord is the commentary of Hippolytus, Bishop of Rome, on Daniel, and the same author gives 25th December as the date of Our Lord's Birth. It was because a different Paschal computation gave 6th April as the date of the Crucifixion that, by adhering to the same series of coincidences, 6th January was determined to be the anniversary both of Our Lord's Birth and Baptism.

The joint commemoration of these two events went on for many years all through the Church, and at the present time the Armenians have no separate festival of Our Lord's Birth. Of our own St. Etheldreda in the seventh century, we are told by Bede (iv. 19) that her real holiness was shown by the careful way in which she prepared her body as well as her soul for the great festivals of Passover, Pentecost and Epiphany.

It was, as we have seen, at the end of the second century that we find a Roman bishop fixing on 25th December as the date of Our Lord's Birth. And although it has been urged with much force and earnestness that "the Word tabernacled" (John i. 14) amongst men at the Feast of Tabernacles, yet the selection of the end of December for the commemoration of His Birth, Who came to bring equal opportunity to all who would accept Him, illustrates another principle which was in active operation in the Church when it had once been launched on its career of world-wide evangelisation.

This principle had been the inspiration of St. Paul's discourse at Athens on the altar erected "to an unknown God". It might be stated as the reverent recognition of "the Light that lighteth every man coming into the world" by taking up the observances which were deeply rooted in the fabric of heathen society, and by grafting upon them Christian associations to render them ministrant, instead of antagonistic, to the spread of the Christian faith. Such a procedure was not, of course, possible until the State had ceased from persecuting Christianity; but to it was due that the festival of Christmas was fixed for the end of December, simply to counterbalance the rites of the Saturnalia. There certainly are some strong passages in a sermon of St. Gregory of Nazianzum which seem to have this adaptation of the heathen festival to Christian observance in view. In modern times the principle has undoubtedly been of great service in the missionary enterprises of the Church.

From the date of Christmas were calculated other festivals, such as the Circumcision on the eighth day, *i.e.*, 1st January, the Presentation in the Temple on the fortieth day, *i.e.*, 2nd February, and the birth of St. John Baptist, six months previously (St. Luke i. 26) on 24th June. The commemoration of the Baptist's birthday must have been observed for some time before St. Augustine could preach such a sermon as that (287) in which he shows that the celebration of it had become a second nature to him; for he finds a mystical reference in the Baptist's words: "He must increase but I must decrease" (St. John iii. 30) to the fact that his birthday and Christ's fell respectively on the summer and winter solstice, from which the days begin to decrease and increase.

A natural instinct kept in remembrance the days on which the martyrs won their crowns, and so joyously were their triumphs regarded that their death-days were called their *birth-days*, as if on them they were born again to a new life. On these days it was customary to visit the spot where the martyr's remains had been buried, and each local Church had, naturally, its own list of martyrs and other Saints whom it held in honour. Thus at Rome the martyrdom of SS. Peter and Paul led to the special observance of their anniversary; at Smyrna Polycarp, at Carthage Cyprian, at Lyons Irenæus with Pothinus and the other martyrs of Vienne, were pre-eminent; and on these anniversaries the "Passion," *i.e.*, the account of the saint's sufferings, was read in the public service of the Church, and their names were commemorated in the prayers at the Eucharist. But barely half of the Saints' days in our Prayer-book really were the days on which the Saints were martyred. A conspicuous instance is that of St. James on 25th July, which cannot be correct because we are told so distinctly that it was before Easter (Acts xii. 2, 3). It is, however, a week before Lammas Day, the commemoration of St. Peter's deliverance from Herod's imprisonment, kept on 1st August,

Another instance of apparent misconnection is that by which the commemoration of Mary's visit to her cousin Elizabeth is placed a week after the birth of John Baptist.

Instances will be found in the Calendar of festivals being kept on the anniversary of the translation of the relics of a Saint, and such anniversaries tended to be kept as the actual festivals of the Saints. At Westminster Abbey the day kept as the Feast of St. Edward the Confessor, is the anniversary of the translation of his body to its present shrine, on 13th October, 1163; and other instances are the translation of St. Martin on 4th July, and of St. Swithin on 15th July, the latter being into from outside the cathedral at Winchester. The elevation of such relics into their place of honour in the church was a striking feature in the ceremony of the consecration of the new edifices, and so it came about that the day kept as the feast of a Saint is often the anniversary of the consecration of some church in his honour. The festival on 1st August, although it may have been the date of that orgy of cruelty in Nero's garden, on the site of which now stands the Piazza of St. Peter's, is really the feast of the dedication of the church on the Esquiline, where the chains of St. Peter are preserved. The Feast of St. Peter on 29th June, is the anniversary of the translation of his remains, with those of St. Paul, to the place called "ad Catacumbas" from which they were removed later on to be deposited in the basilicas raised to their honour by the Emperor Constantine. The feast of St. John "before the Latin gate," 6th May, is the anniversary of the dedication of the church built in his honour near the Porta Latina at Rome. On the other hand, although the Feast of St. Philip and St. James is also the anniversary of the dedication of the Church of the Holy Apostles at Rome, that day was chosen for the dedication because it was the festival of St. Philip. But St. Michael and All Angels is again only the anniversary of the consecration of a little church of St. Michael on the Via S. Alaria, six miles from

Rome. Here, however, it must be observed that the general commemoration of angels is exactly six months after the commemoration of the most important special mission ever entrusted to an angel in the Annunciation to Our Lady of her dignity, and of the laying of the foundations of the world when "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). Thus it comes about that each of the four quarter-days is associated with some reminder of the reality of the invisible world, and of the dignity of Creation in the Redemptive purpose of Almighty God.

THE CALENDAR AND THE CHRISTIAN YEAR.

THE word "Calendar" is adapted from the Latin "calendarium" an account book for registering debts. These were always calculated to the first day of the month, the Latin name of which was "calendæ".

It was an easy transference from this to use the word "calendar" for the register of debts of remembrance of the Lord's mercies in the works of Creation or Redemption, or in the example set to their brethren in the lives and triumphs of the Saints.

Accordingly our Prayer-book Calendar consists of the table of the months with their respective days set out at length, and in columns by the side of that which contains the number of each day other columns containing—

(i.) The "dominical letter" or letter indicating how the division of time into weeks, each commencing with the Lord's Day, intersects and fits in with the division into months;—

(ii.) The names of the Saints or Martyrs who are to be commemorated on any day.

Commemoration of the Saints began to be made as soon as there were Saints to be commemorated; the widows at Joppa, who displayed to St. Peter the tokens of Tabitha's goodness, had their like in every place and age, where human goodness led up to understanding and appreciation of the Divine; and by the middle of the second century after

Christ, the custom was established of keeping the anniversaries of their deaths.

The dates of these anniversaries were entered in the Calendar, and as each church had its own Saints and Martyrs, each needed its own separate Calendar, which because of its liturgical importance was composed only by the bishop, or by some high officer of the Church appointed by him. Nothing could be added to, or altered in, the Calendar, but by his authority. And it was always prefixed, as it still is in our Prayer-book, to the books containing the various services of the Church. In the Roman Church to-day it is still allowed for certain dioceses to commemorate their own local Saints, and even in England the dedications of churches show how saintliness was once recognised and certified, by at least the bishop who consecrated the church, in persons whose names do not appear now in our Calendar. Thus of two cathedrals, at one time under the rule of the same bishop, Lichfield and Chester, Lichfield is dedicated to St. Chad, whose name is in the Calendar on 2nd March, and Chester to St. Werburgh who has no day now assigned to her. And it is a striking instance of the local restrictedness of such commemorations that even in the years when our Prayer-book bore the title "according to the use of the United Church of England and Ireland" it contained no mention of the Patron Saint of Ireland, St. Patrick.

The purpose of these names being entered thus in the Calendar was that they might be mentioned in "the Canon of the Mass," not for invocation but, as we read in the account of the martyrdom of St. Polycarp, "in memory of those who have already finished their wrestling, and to train and prepare those who must continue the struggle".

At first the Saints were "canonised" by the general consent of the people ratified by the action of the bishop in inserting the name in the Canon; Archbishop Benson tells us: "It is a significant token of the independence of the

ancient Church that Thorlak (1133-1193) Bishop of Skalhalt was canonised by the Parliament of Iceland in 1199 without any confirmation from Rome asked or given. His name is not therefore in the Roman Calendar. In his own country he was an undisputed national Saint" (*Cathedral*, p. 26). But nearer to the centre of Church life the need for harmonious action led to the bishop's action requiring to be confirmed by the synod and metropolitan. The last case of canonisation by a metropolitan is said to have been that of St. Gaultier, or Gaucher, Abbot of Pontoise, by the Archbishop of Rouen, 1153. In 1170 Pope Alexander the Third declared that even if miracles were done by a man it would not be lawful, without the sanction of the Roman Church, to reverence him as a Saint; and since then in the Western Church, canonisation has been the prerogative of the Pope, who has proceeded in either of two ways—either by formally sanctioning local or other Saints, who had long before been canonised in effect by common consent, or by initiating the process himself.

From one of the letters of St. Cyprian we learn that he had given orders that the death days of those killed in persecution should be carefully noted in order that their anniversaries should be observed; and the passage shows that the memory of the martyrs would be observed not only in the chapels where they were buried, but in the central church of the diocese. Wherever this became powerful it would naturally extend its Calendar of commemorations into other dioceses; and it is in this manner that local Roman Saints, like SS. Clement, Xystus the Second and his deacon Laurence (who suffered in the persecution of Valerian), Cecilia, and Fabian, passed into the general Calendar of the Church. Thus there is much more probability that the days of martyrs may be actual anniversaries than those of the Apostles or of the greater Festivals of Our Lord.

As time went on the very purpose of the commemoration

was in danger of defeat by reason of the increasing number of names which called for remembrance. The "Acta Sanctorum" for every day of the year, commenced by John Bolland in 1629, and carried on by the Bollandist Fathers since his day, is not yet completed.

But the martyrologies were always more full than the Calendars, which were of a local character. The English Calendar, of which the earliest edition known is attributed to Bede (735), was always local; few names were added to it in the mediæval period, when the Roman grew rapidly. Even so, great inconvenience was found to arise from the number of days observed with a cessation from labour; and to obviate this, certain changes were made by Henry VIII., including the omission of two festivals of St. Thomas of Canterbury, as a regulation of holy days by the State.

On its side the Church had developed a scale of importance for the different festivals by which some were distinguished from others by the number of lessons read in the choir offices, or by special features in the Mass.

So when the first Prayer-book in English was issued in 1549, the Calendar only contained the chief of the names which had been recorded in the previous Calendars of the separate dioceses; the Apostles and Evangelists with St. Stephen the first martyr, the Holy Innocents, St. Mary Magdalene and All Saints. In 1552 an Act was passed "for the keeping Holydays and fasting days" of which the preamble ran, "Forasmuch as at all times men be not so mindful to laud and to praise God, so ready to resort and hear God's holy Word, and to come to the Holy Communion and other laudable rites which are to be observed in every congregation as their bounden duty doth require, therefore to call men to remembrance of their duty and to help their infirmity, it hath been wholesomely provided that there should be some certain times and days appointed wherein Christians should cease from all other kinds of labours and should apply themselves only and wholly unto

the aforesaid holy works properly pertaining unto true religion, . . . therefore as these works are most commonly and may well be called 'God's service' so the times specially appointed for the same are called 'Holydays'." In the first clause of this Bill is a list of fixed Holydays which only differs from our present list by the omission of St. Barnabas, and St. Mary Magdalene, and the addition of SS. Clement, George, Laurence, and Lammas Day. The second clause enacted that "every even or day next going before any of the aforesaid days shall be fasted, and commanded to be kept and observed."

All the entries in the Calendar of 1549, had been made in red ink, and for each of the days entered a special Collect, Epistle, and Gospel were provided. In 1552 the new entries were made in black ink and on them no change was ordered in the service; the distinction was thus made between "Red-letter" and "Black-letter" days.

When Elizabeth came to the throne and the English Prayer-book was restored, St. Barnabas was re-inserted as a red-letter day; and two years later, in 1561, a small Commission was appointed to revise the Calendar which besides making a few changes in the Tables and Rules, gave us, with three exceptions, our present list of "Black-letter" days. The plan upon which they proceeded, so far as can now be guessed, was to bring the number of entries up to being roughly equal with the number of "Feasts of Nine Lessons" in the Sarum Breviary. Of these there were ninety-eight, and the Commissioners left out twenty-seven, and put in seventeen, giving a total of eighty-eight. In 1578 a new edition of the Calendar contained the entries of the days of Queen Elizabeth's birth and accession; and when James came to the throne in 1604, and changes had to be made in some of its features, while the date of his accession naturally took that of the accession of Elizabeth, the date of Elizabeth's birth was preserved from oblivion by the entry of the name of St. Evortius against 7th September.

The form *Enurchus* is due to the Latin *Euurci*, and a confusion of *u* and *n*. Two further additions were made in 1662—the Venerable Bede on 27th May, and St. Alban, the first martyr in England, on 17th June. At that time also the astronomical entries, which had been made since 1552, were omitted. The Institution of the Holy Communion was commemorated up till the reform of the Service books on the Thursday after the Octave of Pentecost, and is still kept in mind each year in our two older Universities as the name-day of the Colleges called "Corpus Christi". So also the commemoration of "All Souls" is kept up by the name of a College at Oxford, and until 1832 was printed in almanacs sanctioned by the Archbishop of Canterbury.

The saints now commemorated in our Calendar fall into four classes: (1) Persons connected with the Gospel and its earliest preaching, *viz.*, the Mother and grandmother of Our Lord, and His Forerunner; the Apostles and Evangelists; St. Stephen the first martyr, the Holy Innocents, and St. Mary Magdalene, a typical penitent; St. Michael and All Angels, and All Saints. The Feast of All Saints stands somewhat by itself as on it we have in the second lesson at Morning Prayer our only recognition of the Old Testament Saints, to whom in the Eastern branches of the Church so many separate commemorations are assigned.

(2) Martyrs in the age of persecution, beginning with Nicomede, A.D. 90, and coming down to Blasius, A.D. 316, but not including any one of a date subsequent to the Nicæan Council.

(3) Persons of special distinction in the Western Church, such as the four Latin Fathers, and St. Hilary, together with certain French Saints whose names perpetuate the old connection between France and England.

(4) Local Saints, beginning with St. Alban the protomartyr, and coming down to St. Richard, Bishop of Chichester, 1253. To these must be added St. George the Patron of the country. Remarkable omissions are those

of the Northumbrian Evangelists and early bishops; but, as we have already seen, through the dedication of churches to them many of these have a local commemoration; and to this day the village "wake," and town "fair," hand on the tradition of "the cessation of labour" on the anniversary of the dedication of the parish church.

Prior to the Calendar in 1662 were placed the "Tables and rules for the moveable and immoveable Feasts, together with the Days of Fasting and Abstinence through the whole year". The entries made in the Calendar are of the "immoveable" feasts, the rest are called "moveable" because they never fall on the same day in two successive years. This is because our Calendar is arranged according to months, while the Christian Year inherits and hands on the division of time into weeks which the Jews received from their Babylonian ancestors; and the months and weeks cannot coincide.

The centre of the "moveable" feasts is Easter, the great link of connection and seal of the unity between the Old and New Covenants. It is preceded by a fast of forty days, not counting Sundays, the first of which falling on a Wednesday is called "Ash-Wednesday," and previous to Ash Wednesday are three Sundays, which maintain a fixed relation to Easter; the date of the occurrence of the first of these determines how many Sundays there can be after Epiphany. Again, Easter is succeeded by seven weeks corresponding to the period between the Resurrection and Pentecost; and the date of Pentecost or Whitsunday determines how many Sundays can fall between it and the five which invariably precede Christmas. The English Church stands alone in Christendom in calling these Sundays "Sundays after Trinity," and not "Sundays after Pentecost".

The centre of the "immoveable" feasts is Christmas, with which, as it is a fixed point in the Calendar, and, like Easter, preceded by a fixed number of Sundays, the variable number of Sundays after Easter, and before Septuagesima,

has to be brought into connection. Hence if there are more than twenty-five Sundays after Trinity the Collects, Epistles, and Gospels of the Sundays before Septuagesima are transferred to the end of the year. Of course, Christmas Day may itself fall on a Sunday, but whether it does or not, the fourth Sunday before it is Advent Sunday, and Advent Sunday is reckoned as the beginning of the Christian year. With it begins the cycle of teaching connected with the various Sundays which illustrates dogma until the octave of Pentecost, or Trinity, and on the Sundays after Pentecost shows how, if we live in the spirit, we should also walk in the spirit (Gal. v. 25).

For each of the moveable and immoveable feasts reckoned as "Red-letter" days, there is provided a special Collect, Epistle, and Gospel, as well as at least one special lesson for morning and evening prayer. The four greatest feasts, Christmas, Easter, Ascension-day, and Whitsunday, are further distinguished by proper Psalms (which have also, since 1662, been assigned to the two greatest fasts, Ash-Wednesday and Good Friday) and a proper preface in the Communion Service, which is used not only on that day, but for seven days after, the octave of Pentecost differing from the octaves of the other three greatest festivals in having not only its distinctive name of Trinity, but also a proper preface for use only on that day. Pentecost is further marked by the provision of a special Collect, Epistle, and Gospel for the two days which follow it, and are reckoned as "Red-letter" days. After Christmas there are three such Holydays, on which we commemorate how witness is borne to the truth of the Incarnation by three classes of Martyrs, those in will and deed, such as St. Stephen, those in will but not in deed, such as St. John the Theologian, or Divine, and those in deed but not in will, such as the Holy Innocents. Easter has, as might be expected, unique distinction in being not only followed by two Holydays, but preceded by a whole week of Holydays,

each with its own proper lessons, Epistle and Gospel; it is, too, the only day in the year when the "Venite" is not said at Morning Prayer, its place being taken by Anthems.

Two other features of the Christian year must be noticed: —(i.) The Ember days are the Wednesday, Friday, and Saturday after Ash Wednesday, Pentecost, Holy Cross, and St. Lucy, and are observed with prayer and fasting on behalf of all who at those seasons are to be admitted to Holy Orders. The origin and meaning of the term is most obscure, but it is usually connected with the thought of the turn of the year at each of the four seasons. (ii.) The three Rogation days are the days immediately preceding Ascension Day, and are to be observed as they probably were in their institution as days of supplication for the fruits of the earth to be given in due season; their name is derived from the teaching of the last Sunday after Easter about prayer, which has been the same since the time of St. Jerome, and it is likely that Mamertus ordered his processions to be made on them in the ravages of the plague upon his diocese, because they were already well-marked days. In the Book of Homilies there is a homily in three parts "For the Days of Rogation Week," and an "Exhortation to be Spoken to such Parishes where they use their Perambulation in Rogation Week, for the Oversight of the Bounds and Limits of their town". Though this perambulation has been degraded into the "beating of the bounds," in parishes where it has been revived as a religious ceremony, it is felt by all who take part in, or witness, it to be a source of edification and blessing.

THE LORD'S HOUSE AND ITS ORNAMENTS.

THE observance in the Christian Church of the Lord's Day has taken the place occupied in the Jewish religion by the observance of the Sabbath—an observance which was connected with the incidents of Creation itself. Hence when the covenant was made with Israel at Mount Sinai, the duty of Sabbath observance was introduced with the word "Remember".

Far otherwise was it with the appointment of a special Sanctuary which should be "The House of the Lord". No trace of such an institution is to be found in the history of Israel before the Exodus. It was only after the deliverance from Egypt with a mighty hand and outstretched arm and the subsequent guidance by a pillar of cloud by day which showed as a pillar of fire by night, that the Lord vouchsafed to His people the sign and pledge of His constant presence amongst them in "the Tent of Meeting". "Let them make Me a sanctuary that I may dwell among them . . . and there will I meet with thee, and I will commune with thee from above the Mercy-seat, from between the two Cherubim which are upon the Ark of the Testimony, of all things which I give thee in commandment unto the children of Israel" (Exod. xxv. 8, 22; *cf.* xxix. 42-45; xxx. 6).

Elaborate and detailed directions were given for the construction of this House of the Lord, which was simply a tent of peculiar proportion and design; and the chief architect and his colleagues were "filled with the Spirit of

God," "to know how to work all the work for the service of the sanctuary, according to all that the Lord hath commanded" (Exod. xxxv. 30; xxxvi. 1).

The tent was fifteen yards long and five yards broad and high, and was divided inside by a curtain into two parts, of which the one was exactly twice the size of the other. The inner part was thus a perfect cube, of five yards in each direction and in it was placed "the Ark" which caused it to be known as "the Holy of Holies". The Ark was a box of acacia-wood, overlaid within and without with gold, and having for its lid a plate of solid gold out of which were beaten two Cherubim, one at each end, which though part of it, were yet a kind of covering for it, as their faces were bent downwards towards it. This lid of the Ark was called "the mercy-seat," for above it, between the Cherubim, was the Divine Glory, or Shekinah, which was the only Source of Light in the most Holy place. Hence the awe with which on the Day of Atonement the high-priest ventured in (with the protection of the Blood which symbolised an already surrendered life) to the Presence of Him "Whom no man could see and live," in order to make the reconciliation of the "Tent of Meeting" complete in all its parts.

The Ark was not itself a large object. It was only a yard and a quarter long, and three-quarters of a yard in breadth and height; and these measurements indicate how small also must have been the size of the articles kept in the Ark, *viz.*, the wand or rod of Aaron which budded, the pot of manna, and the tablets of stone on which were written with the Finger of God the words of the Covenant, "the ten words". These ten words were the "Testimony" or "Witness" which God gave to Israel as the revelation of His own Character, the standard to which they were to make themselves conform in holiness (Exod. xxxii. 15, 16).

It was the desire of David, the man after God's own heart, to have "the Ark of God, which is called by the Name, even the Name of Jehovah of Hosts, that sitteth

above the Cherubim," brought up to the city of David and then to have it more honourably housed. "See now," he said to the Prophet, "I dwell in a house of cedar, but the Ark of God dwelleth in curtains." He, however, was not allowed to build the house, but the privilege was bestowed upon his son and successor, Solomon, for whose work he, before his death, made every possible preparation. And it is a never failing cause of surprise to note accurately how small the Temple of Solomon really was. It corresponded of course in its use and purpose merely to the Tent of Meeting, and the altar of burnt offering stood in the same relative position, outside its eastern entrance. The oracle, or Holy of Holies, was ten yards long, and the house, *i.e.*, the Temple before the oracle, was twenty yards long, so that the whole building did not exceed in size a church which we should only consider of small proportions. In it no animal sacrifices were offered, only there was burnt incense on the golden altar of incense, and the shew-bread was placed regularly on its table; all the heat and smoke of the altar of burnt-offering were outside, in the open air.

At the inauguration of this Temple, the priests brought in the Ark of the Covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the Cherubim . . . and when the priests were come out of the holy place, the cloud filled the House of the Lord, so that the priests could not stand to minister by reason of the cloud, . . . for the glory of the Lord filled the House of the Lord (2 Chron. v. 7, 11, 13; vii. 2).

Thus the Presence of the Lord was vouchsafed amongst His people in a certain definite spot, where they were accustomed to offer their worship; and after the Covenant had been transferred from Israel to the Catholic Church, the places where Christians were accustomed to assemble for worship were called by the old Jewish name "the House of the Lord". Jesus had said that "where two or three are gathered together in My Name there am I in the

midst of them". And His Presence made the Place of the Christian assembly "the Lord's House" or Church.

Our Saviour's declaration to the woman of Samaria when He foretold the destruction of the Temple at Jerusalem was not that there should never be any other House built to God's honour but that there should be many Houses: that they should be built not merely at Jerusalem or Gerizim but everywhere: what was under the law a local ordinance being henceforth a Catholic privilege allowed not here and there but wherever was the Spirit and the Truth. The glory of the Gospel is not the abolition of rites but their dissemination, not their absence but their living and efficacious presence in the Grace of Christ.

The site of the first Christian place of worship is one of the best authenticated in Christendom. It was, as St. Peter reminded his hearers on the day of Pentecost, hard by the tomb of David, that an upper-room had been lent to Jesus for the Passover, in which by the courtesy of the same disciples the brethren were abiding when the number of the Twelve was completed by the election of Matthias, and when they were all filled with the Holy Spirit. To the same place, in the house of Mary, the mother of John whose surname was Mark, Peter betook himself on his release from prison at the Easter Vigil, and until the flight of the Christians to Pella it remained their only "synagogue," as St. James once calls it (ii. 2), or church. Its situation on Mount Zion led to the sacred associations of Zion being transferred to the church of which the brethren assembled in Mary's house were the first-fruits and representatives—"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 22).

When "the new Way" was carried beyond the confines of Palestine, and St. Paul "after the Way which" the Jews called "a sect," taught the Gentiles to serve the God of the Fathers of Israel, it was always in private houses that the separate worship of Christians was at first carried on; and

obviously the houses selected for this purpose would be those of the wealthiest converts, who would be not only able to accommodate the largest number of guests, but also be least open to suspicion for having such frequent gatherings. The houses of Lydia, Philemon, and Onesiphorus, are only instances of the general rule; and at Ephesus the converts were specially wealthy. It is, therefore, no straining of the evidence to assume that in St. John's description of the heavenly worship, we have the idealisation of the worship which was offered under his presidency in the house of the elect lady to whom his Second Epistle is addressed, and as that was a typical Roman house, its arrangements would be characteristic of the general arrangements for Christian worship throughout the Roman Empire.

The worshipper entering from the public road, would find himself in a courtyard surrounded by columns, with a fountain in the centre and at the far end a semi-circular wall with a solid seat running round its base, and placed across the chord of the semi-circle a table. This table becomes the altar for the Christian sacrifice, the solid seat the synthronus, for the presiding elder and his associates in that office, and the fountain the font-grave (Col. ii. 12), in which the flash and glitter of the lamps suspended from the ceiling was reflected like a sea of glass mingled with fire (Rev. iv. 4-6).

This arrangement is practically the same as that of the basilica, except for the fountain; and when the persecutions ceased and Christians were able to erect their own buildings, they adhered to this plan. The Church of San Vitale at Ravenna is a specimen, very faithfully restored, of this early design, the altar, of stone, standing on the chord of the apse, round which runs the *synthronus* for the Bishop and assistant clergy; the font-grave has become a baptistery, all but cut off from the rest of the building. Elsewhere in Ravenna, the baptistery has become entirely separate, and separate baptisteries were built, at a date much later than that of the Ravenna churches, in other parts of Italy. But

the apse beyond the altar has remained a fairly constant feature of the churches of Italy, so much so, that it is characteristic of the churches in the Papal States to have the choir stalls in the apse, cut off from the view of the worshippers by the reredos behind the high altar.

This apsidal termination of churches still prevails amongst all Christians whose spiritual ancestry can be traced up to the recognition of Christianity by the Roman Empire, but the development, as far as all else is concerned, has proceeded on different lines in East and West. In the East, the Iconostasis, a wall covered with pictures, so cuts off the altar from the rest of the church as to make the action which takes place there veritably "mysteries," entirely unseen by the faithful. In the West, the development has been towards "openness," and to securing that the action should be fully shared by celebrant and people, a principle which has remained altogether unaffected by the introduction of such architectural adornments as rood-lofts, or chancel-screens.

It is important to insist on the openness of the service all through the West because of edifying analogies, which have been drawn between an arrangement now common in England, and that of the Tent of Meeting, or of the Temple of Solomon. Though the nave for the general body of worshippers, the choir for the clergy and their assistants, and the sanctuary for the consecration of the Lord's Supper, can be regarded as an antitype of the outer court, the Holy Place, and the Holy of Holies, it is beyond question that this English arrangement grew up entirely without reference to the Jewish precedent. Noteworthy also is it, that the earliest churches in England had apses, and that Salisbury cathedral, which was built in the first half of the thirteenth century, is the earliest English instance of a church with a square east end, which was frequent in Ireland.

As a rule in English churches the font, now not a grave—even for the immersion of infants—stands near the chief

entrance, at the western end of the building. Beyond are seats, or kneeling places, for the faithful, the space in the nave being supplemented by that in the aisles which are parted from it by columns. The nave is cut off from the chancel by a low wall, with steps up into the choir, and, not infrequently, a screen with gates; beyond the choir stalls is another step, with a rail for the communicants to kneel at when receiving the Sacrament, and within this rail, standing at the east wall of the church, is the altar or Lord's Table. The two terms for the same thing are as interchangeable now as in the days of Malachi (i. 7), and no argument as to the doctrine, or practice of sacrifice can safely be drawn from the preference for one term over the other. Seats on the South wall represent the Synthronus.

In the Prayer-book itself there are no explicit directions about the arrangement or ornaments of the Church. All we are told is in the direction printed on the page opposite the beginning of Morning Prayer :—

"The Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth."

It would be tedious, and is quite unnecessary to go at any length into the history of this order.

The first part of it : "And the Chancels shall remain as they have done in times past" dates from the year 1552, and shows that even in days which are deservedly deemed the most revolutionary and irreverent in the treatment of the Church by a Government which was still not separated from the Papacy, it was not intended that there should be

violent breaks with the past in those externals which so easily and deeply entwine themselves into the affections and spiritual natures of men. During the reign of Queen Mary we cannot doubt that the Chancels remained as they had done in time past; and when Elizabeth came to the throne she soon found, although it had at first been her policy to encourage and promote the Reformers, that there were limits beyond which it was impossible for her toleration to go. For instance, in 1561 she took order "that the Tables of the Commandments may be comely set or hung up in the east end of the Chancel, to be read for edification, but also to give some comely ornament and demonstration that this is a House of Prayer". It would hardly be possible to find clearer proof that the Reformers utterly outran not only the sympathy but the patience of the Queen.

The second part is even more significant. However little Elizabeth may herself at one time have wished it, there is no doubt that, at a moment when what has been called "the party of Reaction" had gained the upper hand in her councils, the Queen consented that her people should be set free from their continual uncertainty as to what they might see at the time of worship; and although she restored the second Prayer-book of Edward VI., she enacted that things should go on to all outward appearance as they were going on at her sister's or at her father's death, *i.e.*, with the ceremonial customary at the issue of the first English Prayer-book. The Uniformity Act of 1559, therefore, included a proviso that the "Ornaments" used with the Latin Service-books should be retained with the services in English. In printed copies of the Prayer-book the rubric is not only in line with, but is made more explicit than the proviso; for in the proviso stress is laid on *retention*, whereas in the altered rubric stress is laid on *use*. Further the ornaments are to be used by the minister "in his ministration". There is to be no evasion, and to secure this "as was in the Church," etc., is changed into "in the Church

as was in use," etc. The rubric unambiguously enjoined the ornaments of Edward's second year:—

> Further, it is ordered, that such ornaments of the Church and of the ministers thereof shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her commissioners appointed and authorised under the Great Seal of England for causes ecclesiastical or of the metropolitan of this realm.
>
> Further it is ordered that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church as were in use by authority of Parliament in the second year of King Edward the VI., according to the Act of Parliament set in the beginning of this book.

It must further be remembered that even if there were any mistake about the views and wishes of Elizabeth, we are not bound by her legislation, but by that of 100 years later in 1662. And there is no doubt as to the intentions of Church and State in that year. The evidence is twofold. First is that of their work in the Revision of the Prayer-book entrusted to a committee of which Wren, Bishop of Ely, was chairman. Open to all is the "Black-letter" Prayer-book of 1636, with the manuscript notes and alterations from which the copy attached to the Act of Uniformity, xiii. and xiv. Car. 2, was written. And from this it is as clear as can be that the Ornaments Rubric received most careful consideration, and that while the rubric of 1559 gave directions to the Minister to use in his ministrations the ornaments prescribed in the second year of Edward VI., the rubric of 1662 lays stress on the ornaments, so that for whatever occasion or purpose they were used before 1549 they are to be used still.

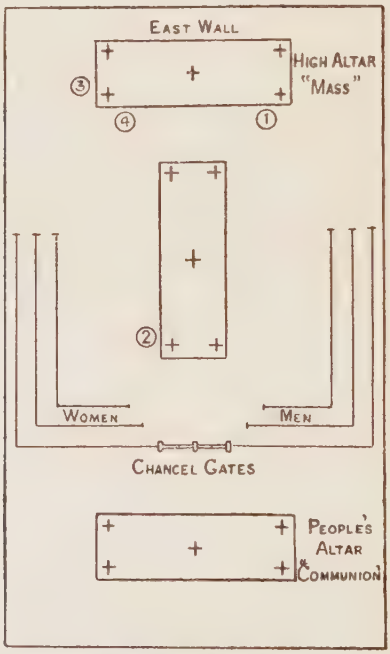
Second is that of their practice. We find that the chief of the Revisers resumed the use of ornaments which had been used before the days of the first English Prayer-Book, such as the mitre and staff of bishops, and that at the Cathedral of Ely it was customary to burn incense at public worship right down to the reign of George the Third, at whose coronation it was used in the procession to the Abbey

of Westminster. A form of consecration of new communion plate, attributed to Archbishop Sancroft, refers not only to paten, chalice, flagon and alms-basin, but also, in an appendix, to candlesticks and censer. There is no lack of evidence that the laity desired the use of altar-lights; at Norwich Cathedral they were presented by the city, at York Cathedral by Lord Beaumont, at Christ Church Cathedral, then "the Chapel Royal," Dublin, by King William of Orange himself; and even so late as in the year 1815, silver candlesticks were presented by the widow of a parishioner to the Church of East Pennard, Somerset, for use on the altar, where they still stand. Thus the *contemporanea expositio* is unmistakable as to the *ideal* of the persons responsible in 1662 for the re-introduction of the Prayer-book as the method of public worship in England; they meant the externals to show continuity of faith and teaching with that Christendom of which Puritanism had not yet made havoc; and if, as practical men, the bishops were content in their Visitation inquiries to require a minimum similar to that in the churches where least ceremonial is used to-day, we must remember that they were dealing with a community which for eighteen years had been not only unused to, but systematically prejudiced against, ceremonial which could be reviled as "Popery"; and that their heavy task of getting the churches restored after the Puritan defacements, as well as such crushing calamities as the Fire of London, prevented the expenditure of money or thought on anything but the barest necessaries.

For them the "Lord's Table" or "Altar"—for so they did not scruple to call it—was the centre of the church's worship; they restored it to the old position, for which Laud had struggled, against the east wall of the church; and adorned it with rich hangings and coverings to mark its dignity; above all, they placed upon it the two lights, enjoined by Edward VI. in his first year, 1547, to signify the Light of the world, and showed that in the Christian

dispensation there were, through the Incarnation and its extension by the Sacraments, glories not inferior to that of the Shekinah.

It will be convenient here to explain the history of the much-debated term "north side of the table" in the fourth rubric before the Lord's Supper. The direction dates from a time when the arrangement of the "Ornaments of the Church" were different from what had previously been, or is now, usual.



This diagram shows the position taken in regard to the altar when saying the collect for the day, by—

1. *All* Priests until 1549. 2. *All* Priests after 1552.

3. *Most* Priests after 1633 until after 1850. 4. *Some* Priests after 1850, and condemned in 1890 by Archbishop (Benson) of Canterbury.

The usual place of the altar was along the east wall and the place at which the first part of the service, up to and including the collect for the day, was said, was at the southern portion of the front (as shown in the diagram, fig. 1).

But after "the Mass had been turned into Communion" the Lord's table was often placed lengthwise in the choir when the Sacrament was to be administered, men sitting in the choir stalls on the south side, and women in the stalls on the north, as had been enjoined in accordance with previous custom in the first Prayer-book of Edward VI.

The question then arose where, in the new position of the table, the priest was to stand; and the answer was that he was to stand in *the same position as before in regard to the table*, *i.e.*, on its north side (as shown in diagram, fig. 2), and the rubric was framed accordingly.

Then in the time of Laud the tables were moved back to the old position along the east wall, and some clergy, who had never understood the real reason for standing at the north *side*, *viz.*, that it was *the usual position in regard to the table* for the opening of the service, went to the north end (fig. 3).

At the last revision of the Prayer-book in 1662 attempts were made to alter the rubric and put *end* for *side*, thus making the mistaken interpretation of the words obligatory; but, though the question was much debated, no change was made, and the north *end* position was never made lawful.

The arguments advanced on behalf of the Bishop of Lincoln, in his trial before the Archbishop of Canterbury in 1889, "to show that the northern part of the front" (fig. 4) is "the north side of the table, *as directed by the Rubric*," were said by the archbishop, "if that meant that the Rubric was intended to enjoin that particular position," to be "inconsistent with the continuous history of the Rubric" (*Judgment*, p. 42).

There is, of course, an apparent ambiguity in the direction, "north side," but only to those who are unaware of

the history: and as the direction only applies to the first part of the service, after which the priest is assumed to be standing in the middle of the front, "north side" should still be taken to mean what it meant when it was first directed, *viz.*, that the priest should stand for the opening of the service in the usual position, *i.e.*, the southern portion of the front (fig. 1).

THE MINISTERS AND THEIR ORNAMENTS.

The Lord's house, or Church, corresponds in its purpose and use with the Tent of meeting, or with the Temple built on Mount Moriah, the covenant mountain, by King Solomon. In it the Lord will meet with His people to bestow on them His blessings, and receive their worship.

For these ends intermediaries are required between God and man, who shall on the one hand represent God to His people, and on the other be spokesmen for their brethren to God. Such mediation is but the necessary consequence of all efforts to bridge the gulf between creation and its Creator, and was exemplified and confirmed for all time in Our Lord Jesus Christ, "a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Heb. viii. 1, 2).

The intermediaries to whom Our Lord Himself handed on His work were the Twelve Apostles, to whom He gave the power of Absolution (St. John xx. 23) with commandment to baptize, and consecrate and distribute the Lord's Supper (St. Matt. xxviii. 19; xxvi. 26-28). And to these ministries the preliminary was preaching repentance and remission of sins in His name (St. Luke xxiv. 47). The New Testament contains numerous references to the way in which the Apostles decentralised their work; and to the great variety of offices which were recognised as ministerial even in the first generation of the Church's history. Not

that these offices were deemed to be independent of the work of Christ; He had said "I am with you alway; without Me ye can do nothing" and so in our service for the ordering of priests the bishop commemorates in prayer how Jesus "after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry He gathered together a great flock in all parts of the world, to set forth the eternal praise of God's holy name" (*cf.* Eph. iv. 7, 8, 11).

To these ministers of the Apostolic days the Church of England claims that her ministers are in due succession. The preface to our Ordinal runs:—

"It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And, therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of *England*, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."

And Archbishop Benson, when called upon to defend the validity of English Orders, wrote: "Our Holy Orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the

Church of Rome, except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our concurrence with the whole Catholic world besides. There is not a break anywhere in our orders, sacraments, creeds, Scriptures, spiritual gifts, in all that compacts and frames the 'holiness' of the 'one Catholic Apostolic Church' of the ages" (*Times*, 22nd Nov., 1896).

There were in Apostolic, and also in later days, other orders of ministry than these three to which our Ordinal refers; to each, however, of these three a parallel is to be found in New Testament descriptions of the work of Our Lord. During that which we speak of distinctively as "the Ministry" He said "the Son of Man came not to be ministered unto, but to minister" the word translated "minister" being that which is turned into English as "deacon". At the institution of the Lord's Supper He said, having "filled His hand" according to the Jewish method of ordaining priests (Num. iii. 3), "For their sakes I sanctify Myself," and then proceeded to the sacrifice of Himself in figure first in the Sacrament, and then in fact on the Cross; ascending afterwards to heaven He presents that sacrifice once offered eternally to the Father in heaven, as a priest who not only fulfilled the types of the Aaronic priesthood, but was Himself after the order of Melchizedec. And He was a Bishop, for so St. Peter calls Him when he tells the Christians to whom he sent his first letter "ye are now returned to the Chief Shepherd and Bishop of your souls".

Of these three orders the central in importance is priesthood. To it the diaconate is preparatory, while the episcopate adds to it certain powers. No privilege ever conferred on mankind is greater than that of celebrating the Lord's Supper; and every distinctive act of a bishop is incidental to the Lord's Supper, whether it be the consecration of a new church, or the ordination of fresh ministers, or the

coronation of a new king, while the deacon, when made deacon, is told unmistakably that *his function is to assist the priest*, in the pastoral visitation of the parish, in the administration of the Holy Communion (by reading the Gospel and ministering the chalice) and of Holy Baptism, but only in the absence of the priest, to infants not adults.

It would be too long a task, even if it were necessary, to discuss here the steps by which this threefold ministry was brought to its distinctive position; it is sufficient for our purpose to notice that the pre-eminence of the Apostles for the government of the Church was inherited from them by the Episcopate. The identification of the offices in very early days of the Church is clear from the record of St. Peter's speech at the election of a successor to Judas, as *Apostle*, in which use is made of the Septuagint version of Ps. cix. 8, "His *bishopric* let another take" (Acts i. 20). The position of St. James at Jerusalem, of St. Peter at Antioch, and of St. John at Ephesus, passed by an easy transition into that of a bishop exercising authority over a large district from his own residence in some central town. Indeed as we trace the growth of the diocesan episcopate we find, what we should naturally expect, that the lines of the Christian followed those of the Imperial government. It is possible that the "angel" of the Churches of Asia indicates the stage by which the presbyter-bishop exercised apostolic authority, without having the Apostle's actual title: and that only when the last Apostle was dead did the complete separation between Bishop and Presbyter take place, the Bishop discharging the office and superseding the title of Apostle.

The bishop was of course the chief pastor in the diocese, and all other ministers in the diocese derived their authority from him. Hence at the present day all clergy other than bishops are grouped together in our prayer for Clergy and people as "curates". They may be "perpetual," *i.e.* "incumbents" of a living, with the title of rector or vicar, or

merely "assistant," serving in a parish during the pleasure of the incumbent, but in either case their work is delegated to them by the bishop, without whose consent it can neither be undertaken nor laid down.

It follows that the bishop is the chief minister in every church in his diocese; indeed the other churches are rather to be regarded as expansions of the central church or cathedral in which he occupies the "cathedra" or seat of authority. Thus it came about in early days that in places like Rome, Alexandria and Carthage, where there were several churches, though each church had its special priests, all were felt to belong to the whole community, and the bishop "proceeded" frequently from one to another, as we shall see in treating of the Collects (pp. 70, 85). As out of the one office of presbyter-bishop, seen, for instance, at Ephesus (Acts xx. 17, 28) the separate office of bishop was developed upwards, so from the office of deacon were developed downwards the two other offices of sub-deacon and acolyte or—to use the old English form of the word—collett, whose duties were entirely concerned with the ceremonial of the Lord's Supper. For the duties of reading and singing at the choir offices, guarding the entrance of the church, and similar duties, persons were appointed who were reckoned to be in "minor orders," but though the duties still have to be done they are no longer recognised in the Church of England as needing to be done by a special "order".

What, however, does the rubric mean by the "Ornaments" of the ministers? A distinction is drawn, obviously, between that clothing which is necessary for the pursuit of ordinary life, and the official dress for public worship which corresponds to "the King's uniform," worn by our fellow-citizens when engaged in their military duties. The use of a special dress for each of special duties or occasions is found not only in military, but in legal, academic, and all other circles of civilised society. The Church, therefore, is only responding to a fundamental human instinct in ordering not only

that her ministers should in their public ministries have a garb different from that of their ordinary life, but that in that garb there should be a variety corresponding both to the rank of the minister and the dignity of the function.

But it may be urged that the distinctive dress of legal and academic officials is only the survival in a special locality of a dress once universally worn. It is not desired to plead any other history for the distinctive dress of the clergy, especially that worn at "the Lord's Table" for "the Lord's Supper".

In all the countries round the south and east of the Mediterranean, the usual dress of the labouring people is a garment with sleeves reaching to the ground and confined round the waist with a girdle. This was the irreducible minimum of decency; but though a man might do his work in it, he was not considered to be dressed sufficiently for society, he was in the condition of which Vergil said "nudus ara, sere nudus". For a public appearance in the streets an over-all was necessary, and this over-all took different shapes as fashion changed with each age. But though in outward appearance the over-all of the Greek and Roman might not be like that of the Syrian, yet the garment was really the same, something in the nature of a Highland plaid, admitting of every variety of cut and shape, arrangement and ornament. Thus in principle the ordinary dress of the Apostles was not different either from that worn by Our Lord at the institution of the "Lord's Supper," or from that worn by St. Paul's fellow-citizens of the Roman Empire. And it is the ordinary dress of the Apostles which has been perpetuated in the Church as "the Ornaments of the minister" at the Lord's Supper. The laity after the Barbarian invasion of the West adopted the Barbarian attire, but the clergy remained faithful in their one congregational service to the costume which had always been worn at it. All through the Churches with the Apostolical succession the invariable dress of the celebrant of the Lord's

Supper is a dress similar to that which Our Lord wore at the Institution, *viz.*, a girded robe of linen with some headgear and an over-all; but while the linen robe always reaches to the feet, as did the undergarment of all classes in the Mediterranean countries, except when it was girded up for active work, the over-all shows considerable variety of shape in various countries and local churches, and the headgear has also undergone modifications. For instance in the Coptic Church the headgear is still very much like the *kaffiyeh* of the Syrians, a long linen cloth arranged round the head like a hood and hanging back and front over the right shoulder. But in the West this headgear is called the amice, and suggests by the way in which it is worn how the *kaffiyeh* of Our Lord may have been rolled up as a blindfold and then have fallen from His head round His neck.

In the English Church all the attendants on the altar wore that common basis of the vestments, *viz.*, girded alb and amice, which as we have seen corresponds to the working dress of the Mediterranean peasantry; the next ornament was the maniple, worn by the reader of the Epistle or subdeacon and all superior orders of the ministry on the left wrist, then the stole worn by the deacon over the left shoulder, by the priest with the ends crossed on his breast, by the bishop with both ends hanging straight down; then comes the over-all, called for subdeacons the tunicle, for deacons the dalmatic, and for priests the chasuble; to these a bishop added shoes, gloves, ring, mitre, and pastoral staff (which are not, however, confined to use at the Lord's Table), an archbishop wore over the chasuble the pallium. On the monuments of bishops consecrated before the reform of the service books these ornaments can usually be seen, for the bishop wore, and was represented with, the ornaments distinctive of each of the lower orders as well as those distinctive of his own.

To each of these vestments a symbolism was in time attached, as that the stole and maniple represent the rope with

which the Saviour's hands were tied and the halter with which He was dragged along the streets; but in the prayers to be said by the celebrant while vesting there is no such symbolism suggested, only moral notions, aspirations after purity, fortitude, etc.

Beneath these distinctive "ornaments" worn at the Lord's Supper was "the choir habit or dress worn at Divine service. In the Eastern churches this consists simply of a close fitting black robe, like our cassock, with a black gown like that of a preacher—a costume such as that in which the English clergy go to court. But in the West, especially the West north of the Alps, the exigencies of climate made it necessary, in days before the development of scientific heating, for the clergy to keep themselves warm in church by wearing furs or skins, as ladies now wear them out of doors. Above these furs they put a linen garment for their acts of worship, which, because it was worn over the furs, was called "surplice," and the surplice was used not only for the services developed out of the Easter Vigil, which have become our Morning and Evening Prayer, but also for all the priest's ministries except the consecration of the Eucharist, even including Its distribution. For Baptism, Absolution, and similar rites a stole was worn over the surplice; for the choir offices and for sermons it was customary to add the hoods and tippets significant of academic or diocesan dignity, but the stole and hood were never worn together.

One other ornament or vestment must be mentioned, the cope, which has been worn by an unbroken tradition at such royal solemnities as coronations. It was originally a cloak for outdoor use in foul weather, and so became associated with the processions in which a bishop would go to the church in which the Mass of a festival was to be said, or to the fields in which, in the late spring, prayers would be said for the preservation of the crops. Then when processions were transferred indoors the cope was

retained as a witness to their original character, and has thus been used continuously at coronations for the Litany. But as processions were preliminary to the Mass, the cope came to be used for other services which were preliminary, such as the Solemnisation of Matrimony, and then on any occasion on which it seemed desirable to have unusual splendour, so that on great festivals the cope was worn at Evensong, which had become "solemn" on these days. In the period of greatest prejudice against ceremonial in the English Church the use of the cope was insisted upon by authority at the Lord's Supper, to secure its honourable pre-eminence over other services, and we find this usage of the previous forty years codified in the Canons of 1604. But, after the Restoration, when the Ornaments Rubric was re-written, the use of the chasuble became again obligatory. The reason why the surplice is so often worn at the Lord's table will be explained in a subsequent chapter (pp. 78, 80).

Although in the fourth rubric before "the Lord's Supper" there is no mention of any one but the priest taking part in the service, it is clear from other rubrics, *e.g.*, those connected with the collection of alms and the administration, that the assistance of other ministers is contemplated.

The assistant ministers in Canon xxiv. of 1604, called "Gospeller and Epistler," are technically called "Deacon" and "Sub-Deacon," as the deacon, when ordained, is bidden, "Take thou authority *to read the Gospel* in the Church of God," and the Epistle was similarly assigned to the sub-deacon, or, in his absence, to the collet or clerk. The usual place for these two assistant ministers, when not engaged on their own special duties, is standing in file behind the priest, *each on his own step, for the prayers*, and one on each side of the priest, *on his step, for acts of praise.*

In the rest of the Western Church, as in the Eastern, there are various duties assigned to the deacon in this

service, and in the translation of the Prayer-book made by the Rev. Elias Petley, for the information of the Eastern Christians in the time of Archbishop Laud the duty of saying the Commandments, and the invitation, "Ye that do truly," is assigned to the deacon.

It was contemplated by Archbishop Grindal that the Epistle, and the first lesson in the choir offices, might be read by the parish clerk, and traces have survived, as, *e.g.*, at Christ Church, Hants, down to recent times of the clerk wearing a surplice and reading the lessons and Epistle. In the Prayer-book of 1549 there are references to "Clerks" in various places, which indicate that they were responsible for singing at the Communion Service and choir offices, as well as at weddings and funerals, but though their name disappeared from the Communion Service in 1552 their work of singing remained, and both their name and work are still found at weddings, funerals and choir offices. As a matter of tradition the singers wear the surplice, and now generally have seats provided for them in the chancels even of small parish churches. But the rubric of 1662, which refers to "quires and places where they sing," shows that, except in cathedral and collegiate churches where there was a foundation to maintain them, a considerable body of singers separate from the congregation was not contemplated.

THE LORD'S SUPPER—THE CHRISTIAN PASSOVER.

The name "The Lord's Supper" is given in our Prayer-book, and the Prayer-books which have been derived from it, and used in the Churches in communion with ours, for the chief Christian service.

The origin of the name is not at all certain; it occurs first in Christian literature in St. Paul's first letter to the Church at Corinth in a passage where he recalls his converts to a sense of what behaviour would be fitting at their public worship by reminding them of the circumstances of the institution of this service.

In the Latin Church this name is restricted to use as the title of the day which we call "Maundy Thursday," as being the day on which we bear in mind the commandment of Christ, "Do this in remembrance of Me," and there is no doubt that it was because of its suggestiveness of the circumstances of the institution that our reformers selected it for such special emphasis. It is important, however, to remember that the supper at which our Lord instituted "the Lord's Supper" was not by any means an ordinary meal; it was the Passover, or solemn commemorative feast upon a sacrifice, offered in the Temple and thence brought to the private house in which it was to be partaken of. Questions may be raised about the day and hour of the institution, but not about the intention that the supper at which the institution took place should be the Passover. Our Lord sent Peter and John to the upper-chamber with the com-

mand, "Go and prepare us the Passover that we may eat," and the subsequent narrative shows that this intention was carried out. "They made ready the Passover. And when the hour was come, He sat down, and the twelve Apostles with Him. And He said unto them, With desire have I desired to eat this Passover with you before I suffer" (Luke xxii. 8, 13-15). Then as the feast proceeded He adapted it, identifying the bread and cup which had been prepared for it with His own Body and Blood, which were to be offered, before the next sunset, on the Cross, and adding the words, "Do this in remembrance of Me". As God had ordained at the institution of the Passover "this day shall be unto you a memorial, and ye shall keep it a feast to the Lord throughout your generations"; so the mystery of our Lord's Body and Blood was to show forth the Lord's death till He should come again, in perpetual memorial of the satisfaction once offered for the sins of the whole world. And it has been urged that if we may draw the distinction between things which are essentially indivisible, the transaction in the upper-chamber was the supreme moment in the sacrifice, transcending in importance even the blood-shedding upon the Cross, inasmuch as, being the great act of self-dedication, the sacrifice of the will, it was of higher value than the passive endurance of the blood-shedding which followed as its necessary corollary. It follows that not one doubtful word only—the word "do" sometimes used to indicate the offering of sacrifice—but the whole atmosphere of the institution of the service, both in its connection with the Passover and in its relation to our Lord's own self-oblation, is undoubtedly sacrificial.

Nor can the sacrificial character of our Prayer-book service be called into serious question. The controversy with the Church of Rome, to which we have already referred in quoting Archbishop Benson's words about our Orders, led, after his death, to a statement by Archbishops Temple and Maclagan on the teaching of the English Church upon the

subject of "the Lord's Supper". And their words are these: "We make provision with the greatest reverence for the consecration of the Holy Eucharist, and commit it only to properly ordained priests, and to no other ministers of the Church. Further we truly teach the doctrine of the Eucharistic sacrifice, and do not believe it to be a 'nude commemoration of the sacrifice of the Cross'. . . . We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father, and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice" (pp. 18, 19).

The names most in use for this service in other branches of the Church are not nearly so significant of sacrifice as is "the Lord's Supper". In the Greek Church, for instance, the term in universal use is "Liturgy" and this has also been adopted by the Irvingites. The idea expressed in it is very noble, being that of the united body of the Church offering its worship to God, but it does not at all express the satisfaction derived by the Father from the offering of that worship to Him. All that it implies is man's share in the tribute of adoration; it expresses nothing of God's delight in the service. In the Latin Church the most common term is "Mass," a word derived apparently from the formula of dismissal of the congregation, when the service was over; in England the word has dropped almost out of use, since the revision of the Prayer-book in 1552, except in such compounds as "Christmas," "Lammas," and

the popular names "Michaelmas," "Candlemas," "Allhallowmas".

Now of the Passover God had used the phrase "My feast" (Exod. xxxiv. 25), and the term frequently used in the Old Testament—"the Lord's Passover"—is so similar to "the Lord's Supper" as to suggest that St. Paul had the Jewish term in mind when he coined the Christian. He gave the Church a term which, while it recalled the circumstances of the institution, also was in line with the idea, common both to Pagan and Jew, that sacrifice was the satisfaction of the need or pleasure of the deity. This idea is well illustrated for the Pagan in the apocryphal story of Bel and the Dragon, and for the Jew by the description of certain sacrifices as being "of a sweet smelling savour". The Jew had also such terms as "the food of the offering made by fire unto the Lord," or "the bread of God," which last was taken up by Our Lord and adopted of Himself in the great discourse at Capernaum, in which He outlined the mystery which He revealed to His disciples twelve months later in the sacrament of His Body and Blood.

We may, therefore, assume a parallel significance between the two phrases "the Lord's Passover" and "the Lord's Supper," and as we trace it out there is much that is most illuminating. As Bishop Andrewes writes," it was the will of God that so there might be with them a continual *foreshowing* and with us a continual *showing forth* of the Lord's Death till He come".

When the Lord entered into covenant with His people Israel, at their redemption from the bondage of Egypt, He instituted a sacrificial meal :—

(1) A lamb was to be slain and its blood sprinkled on the doorposts ; at the sight of this sprinkled blood, which showed that a life had been surrendered, the wrath of God was satisfied, and no vengeance was taken on the inhabitants of that house, such as was taken on the Egyptians,

who had no blood thus sprinkled on their doorposts, by claiming the life of the first-born.

(2) When the blood had been thus sprinkled, the family in the house all partook of what was left after God had been satisfied, taking the carcase of the lamb, from which the blood had been drained, and eating it roast.

(3) Any Israelite who omitted to partake of this meal was to be punished with instant death, "cut off from the congregation". That which was once done in Egypt was to be repeated yearly in memorial; and every other sacrifice instituted subsequently represented some partial aspect of the Passover.

So when the Lord, having so loved the world that He sent His own Son into it, made the new covenant with His people, He spared not His own Son, Who poured out His soul unto death; and as immediately before the Exodus was instituted the Passover, so immediately before the Cross and Resurrection was instituted the Lord's Supper, a sacrificial meal of which all who are admitted to the covenant must partake.

In the Lord's Supper there is, as there was in the Passover:—

(1) *That which satisfies God.* . . . The Lord's Table is spread for the Father's satisfaction. This is clear from the words of the prayer beginning, "We do not presume"—the Lord Whom we there address, Whose Table we approach, must be the Father. Until 1662 the name given to the Table in the direction before this prayer was "God's Board". This satisfaction of the Father takes place at the prayer of Consecration which until 1552 was said, as it still is in the Scottish Office, before the prayer of "We do not presume". When the Bread and Cup are separately consecrated we show forth before God how the life of His Son, symbolised by the Cup, was separated in His death upon the Cross from the Body, symbolised by the Bread. Thus we "continue a perpetual memory of that His precious death until His coming again". And so in the Catechism the ques-

tion, "Why was the sacrament of the Lord's Supper ordained?" is answered, "For the continual remembrance of the sacrifice of the death of Christ and of the benefits we receive thereby". Whatever foreign reformers may have meant by the title "the Lord's Supper," our revisers applied it to the consecratory part of the rite, as *distinguished from* the reception. They meant by it all that the Church does, in reverent imitation of our Lord's action at His "Last Supper" down to the words, "Take, eat, drink," etc. The term, therefore, by no means excludes, but rather draws attention to, the oblationary and sacrificial part of the Eucharistic rite.

(2) *Provision for man's needs.* After the Father has been satisfied with the memorial of His Son's death, man partakes. There can be no Communion without previous consecration —"*If the consecrated Bread or Wine be all spent before all have communicated, the priest is to consecrate more according to the Form before prescribed*"; and although this direction was not in the Prayer-book from 1552 to 1662 it was not supposed that it would not be complied with. A priest named Robert Johnson was tried on 20th February, 1574, for omitting to "repeat the words of Institution," when in the administration of the sacrament more wine was required than had been previously consecrated; and though he pleaded that there was no direction for him so to repeat the words, he was condemned and sent to the Gatehouse, where after a short interval he died.

The intention of the Church is that the priest should say what Jesus said, and do what Jesus did, with a view to the same result being obtained. And our reformers specially composed for the Prayer-book two prayers, which do not owe a single phrase to Roman sources, yet contain the following words, "Grant us therefore . . . so to eat the flesh of Thy dear Son Jesus Christ, and to drink His Blood"; "we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy mysteries with

the spiritual food of the most precious Body and Blood of Thy dear Son". Nor is the teaching addressed only to the ear, it is to be conveyed also to the eye. Two rubrics enjoin that the consecrated elements shall be handled *reverently*, one directs that between the Communion and the end of the service they shall be *covered with a fair linen cloth.* Were this merely to protect from flies or dust why is it not to be done *before* consecration? This veiling can only be to impress the thought of "Mysteries".

(3) *The source of life and worship.* What Jesus said was "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you" (St. John vii. 53), and in our Prayer-book is the direction—"every parishioner shall Communicate at the least three times in the year, of which Easter to be one". At the Christian feast corresponding to the Passover all Christians are to partake of their covenant sacrificial meal, and every Lord's day or Sunday echoes the thought of Easter. The Prayer-book has no provision of services for those adults who are not communicants. People are to communicate after their marriage; a woman after being churched is to communicate; sick people are to receive the communion; the burial service is not to be read over those who are excommunicate. The making of deacons, ordering of priests, consecration of bishops, coronation of kings are all subsidiary to the Lord's Supper; and it is by Its consecration within its walls that a building, legally transferred, is made a church, *i.e.* "the Lord's house". From the Canons of 1604 we gather that every one over the age of thirteen was to be confirmed, and all who did not communicate at Easter were to be reported to the bishop.

The one great difference between the Lord's Passover and the Lord's Supper, as that sacrament is administered in England, is in its being given to, or withheld from, children. Every Jewish child partook of the Passover, one of them, according to the prescribed ritual, having the task of inquiring at a particular point, "What mean ye by this ser-

vice?" In the Eastern Church, every child, immediately after Baptism, receives chrism (or confirmation) and communion. But in the English Church none are to be admitted to Holy Communion who have not been confirmed, and confirmation is not administered except to those who have come to years of discretion.

At the same time there is not only nothing to prevent, but directions which seem to expect, the attendance of children at the Lord's Supper. At the time of christening a child's Godparents are enjoined particularly to call upon it to hear sermons; but sermons are only to be preached during the Lord's Supper, and are to be followed by the formal notice of approaching celebration which contains directions for self-examination and confession as exercises necessary in preparation to receive. Also in the Catechism which should be heard at Evening Prayer on Sunday, the concluding questions and answers explain the purpose and benefits of the Lord's Supper and of Its reception. And a leading Presbyterian divine has thus written: "It is well known that the feeling of the ancient Church did not allow her to go on to the celebration of the Eucharist till the heathen and even the catechumens had been sent out. . . . Our children in Scotland remain in Church during the celebration of the Supper because they are not strangers. Those also are not strangers who though they may not communicate on the special occasion, do communicate on other occasions or at other hours." (W. Milligan, D.D., *The Ascension of Our Lord*, p. 304, note i.)

THE LORD'S SUPPER—THE GROWTH OF THE SERVICE IN APOSTOLIC DAYS.

Let us try in this chapter to realise some of the steps by which our Liturgy and ceremonial have come to be what they are, beginning from the first Communion services at Jerusalem.

Carry your thoughts back to those early days after Pentecost, when the believers all continued in "the Apostles' teaching and fellowship, in the breaking of the bread and in the prayers," and ask yourselves of what sort the worship must have been which St. Peter conducted.

We can have no doubt, as we read the story in the Acts of the Apostles, and compare it with statements in the Epistle of St. James, that there was no sharp break between the devotional life of the disciples as it had been lived before the Passover, and as it was lived after the Pentecost, of the year of Our Lord's Resurrection, at least as far as its external method was concerned.

The Apostles still went to the Temple to pray at the usual hours of devotion, they still arranged, when obliged to be away from Jerusalem, to get back to it for the observance of the great Jewish feasts, their own special place of worship was known by the familiar Jewish name of synagogue, and they themselves were known as a new way of Judaism. True it was that, somewhat later, they came to be regarded as heretics, for their strange divergence from the common practice and belief, but their own claim was that so they worshipped the God of their fathers, that it

was for nothing but the actual hope of Israel that they incurred odium and persecution (Acts xxiv. 14; xxviii. 20).

We should expect, therefore, that in the first assemblies of the followers of the new way of Judaism, there was strict adherence to what had been customary in the old way, that forms of prayer and habits of worship would be taken over without change from the Jewish to the Christian synagogues, that when the Christians assembled together on the first day of the week their devotions would be similar to those in which they had engaged on the Jewish Sabbath.

Such an expectation is justified by the results of the research of our most eminent liturgical scholars, and they have been able to trace with great minuteness the parallels between the preliminary portions of what is technically called the *anaphora* and the Sabbath morning service of the synagogue. Only two things were special to and distinctive of "the new way," (1) the prayer which Jesus Himself had taught them, to be their peculiar devotion in the way in which the Baptist had given a similar prayer to his disciples (St. Luke xi. 1-4); (2) the sacrificial meal on the simple elements which Melchizedec had brought out to Abraham, and which the Wisdom of God had proffered to her guests. These Jesus had shown them how to bless and hallow to be a memorial of Himself by transforming the rite of the Passover (Gen. xiv. 8; Prov. ix. 5; St Luke xxii. 19, 20).

What, therefore, would take place at such an assembly of Christians on the first day of the week would be somewhat as follows:—

In the upper room of Mary's house would be a large body of men, and of boys over twelve years of age, the women being by themselves as in the synagogue, and the children with them. At the far end of the room would be the twelve Apostles, St. Peter in the centre with St. James and St. John one on each side; they would be, like all the other men, clothed in long white robes reaching from the neck to the heels, and fastened round the waist with a girdle; above

this an overall made in different shapes and of different materials according to the taste and income of the owner; on their heads a covering so arranged as to protect the back of the neck from the sun. After the customary readings from the Law and Prophets, the President—St. Peter—would pronounce the words with which they were familiar from the Sabbath morning service, "Lift up your hearts," and responses would be continued therefrom almost exactly as in our own Communion Service, down to the end of the hymn of the Seraphim heard by Isaiah. Then would follow appropriate selections from the Eighteen Benedictions and a liberty would be exercised in weaving into this formula, as St. Paul afterwards directed (1 Tim. ii. 1), "supplications and prayers, with thanksgivings for all men". While in the Canons of Hippolytus, which represent Roman custom at the end of the second century, we find the prayer in this place left, if not to the discretion, certainly to the memory, of the bishop, it is quite clear from the letter of St. Clement of Rome, at the end of the first century, that it was natural for the bishop to drift in his prayers into liturgical formulæ which were becoming stereotyped, and that these formulæ had obvious affinities with the Eighteen Jewish Benedictions. There probably would follow some psalms and other features of the Passover, and then the "Our Father" which in those early days was subject, in its liturgical use, to marked variety of form.

This variety is not only of that sort which any reader of the Revised Version can trace for himself by comparing the version in St. Luke with the version in St. Matthew. Two clauses have been affected by the special use of the Lord's Prayer in connection with the Eucharist. The first is, "Give us day by day our daily bread," where St. Luke differs from St. Matthew, "Give us this day our daily bread," because of the parallel which had begun to be drawn between the Eucharist and the manna. As the Israelites went out each morning to gather the manna, and only

sufficient, yet quite sufficient, was bestowed upon them for their daily needs, so did those who had received Our Lord's teaching about the living Bread which came down from heaven, accustom themselves to expect and receive the Sacrament of their spiritual sustenance every day. But not only was this clause altered so as to bring out the significance of the Eucharist as the antitype of the manna. A change was made in the clause, "Thy kingdom come," in connection with the administration of Holy Baptism so that it ran, "Let Thy Holy Spirit come upon us," and there is some evidence that a like change was also made in its use at Holy Communion. The Church instinctively recognised that only by the operation of the Holy Ghost could the material elements become the means by which men could receive angels' food, and it is significant that the clause, as altered, would precede, "Give us this day our daily bread". Accordingly we find that as the Liturgy developed in subsequent ages, while from motives of reverence the Lord's Prayer ceased to be altered, and the variation, "Let Thy Holy Spirit come upon us" passed out of use, a definite invocation of the Holy Spirit became an integral part of the Prayer for Consecration, and to the prayer for Divine intervention is added a petition for grace to them that receive. In the Eastern Church this invocation is regarded as the essential for consecration, but in the West it had no footing until our Reformers inserted one in the Prayer-book of 1549, from which it passed into the Scotch Prayer-book of 1637, and thence into the prayer-books of the Churches in the United States of America and Japan, though we ourselves lost it again in 1552. In a letter to John, Bishop of Syracuse, Gregory the Great gives the interesting information about the local usage of the Church of Rome: "the Lord's Prayer we say immediately after the prayer (based on the Eighteen Benedictions) for this reason, that it was the custom of the Apostles to consecrate the oblation to that same prayer only; and it seemed to me very unsuitable

that we should say over the oblation a prayer which a student had composed and should not say the very prayer which our Redeemer had composed over His Body and Blood".

St. Peter then would have bidden his fellow Christians "Lift up their hearts" and join with him in the Seraphs' hymn of praise; he would have led them in intercession and thanksgiving for all men; he would have said the Lord's Prayer with its invocation of the Holy Spirit and its reference to the antitype of the manna, but prior to the Lord's Prayer he would have repeated with the elements the words and actions of Jesus Himself, if we are justified in drawing the natural inference from the general, though not unanimous, witness of the Liturgies.

How deeply those actions were fixed in the memory of the disciples as something distinctive of the Saviour may be judged from the incident at Emmaus, when He was "known of the disciples in the breaking of the bread"; or from that touching phrase in the Western Liturgy, bequeathed, as it is thought, by St. Peter himself to the Christians at Rome, which describes how the Saviour in the night in which He was betrayed took the bread and the cup "in His holy and venerable hands". The gestures which the Great High Priest is minutely recorded to have used were without doubt not only seen by the partakers but meant for them, and it is no rehearsal of His action if the spirit and meaning of His acts are hidden—acts full of Divine teaching and power. No one would grudge to any simple believer the opportunity of seeing that the priests at our altars did really reproduce with the words the actions of Christ. John Keble, indeed, used to teach his people to watch very carefully the blessing of the bread and cup. But when it is urged that if the celebrant stand with his back to the people it is impossible to secure that openness and visibility which the Rubrics require, it is well to bear in mind what took place in the trial of Bishop King of Lincoln. The

persons "hired for the purpose of espial" alleged that the bishop broke the law by not breaking the bread "before the people," and described the position in which he stood as "in the middle of the front of the table". They also alleged that he broke the law again by cleansing the sacred vessels at the end of the service "in the sight of the whole congregation". When asked where the bishop did this, they replied: "Standing with his back to the people in the middle of the front of the table". The Court could only remark that it was no part of its duty to reconcile these two averments that of two acts done, by the same person standing in the same position, one was "in the sight of the whole congregation" and the other was not "before the people"; and later in the judgment came the reminders (1) our revisers in 1662 deliberately preferred "before" to "in sight of" the people for the breaking of the bread, and (2) the people, "before" whom these acts were to be done, ought by the Rubric to be when they are done "conveniently placed for the receiving of the Sacrament".

No care can be too great, no reverence too extreme, either for people or priest, as they see or enact the reproduction in the Prayer of Consecration of our Saviour's acts and words. For the consequences of those acts are past human understanding. Charles Wesley strove to express them in words perhaps too vivid for the taste of the present day a century and a half ago:—

Is it the dying Master's wish
  That we should this persist to do?
Then let Him here Himself reveal,
  The tokens of His presence shew,
Descend in blessings from above,
And answer by the fire of Love.

. . . . . .

'Tis done: the Lord sets to His seal,
  The prayer is heard, the grace is given,
With joy unspeakable we feel
  The Holy Ghost sent down from heaven,
The Altar streams with Sacred Blood,
And all the Temple flames with God.

THE LORD'S SUPPER—THE GROWTH OF THE SERVICE UNTIL THE MISSION OF ST. AUGUSTINE.

It was inevitable that as Christianity spread farther and farther away from Jerusalem, and as the lapse of time made gaps in the numbers of those who could give personal witness to the life of its Founder, changes should be made in the character of the meetings for worship.

Not that old features were dropped. We can see how careful St. Paul was in his missionary journeys always to join in the Sabbath service of the synagogue, to hear, and then expound, the Law and the Prophets; and we can quite believe that when the breach took place between the Old and the New Way, in the various cities of the Gentile world which he visited, the principle of continuity was recognised. The Christian synagogue, even when it had begun to receive its distinctive Greek name "Ekklesia" or "Church," claimed the more boldly its heirship in the promises made to Abraham.

The service conducted by St. Paul in the house of Philemon must have been very similar to that conducted by St. Peter in the house of Mary the mother of John Mark. There would be the reading from the Old Testament, its explanation in the light of the Resurrection of Jesus, and then the "Lift up your hearts" with the long prayer of supplication and thanksgiving and the recital of the Institution of the Sacrament, culminating in the "Our Father" with its special clauses. All this would go on just the same, as it

has been going on indeed even until now, in the "New Way," which knows itself to be the true Israel. It was in other directions that changes would be made, and that chiefly by addition, after the Apostles had ceased personally to preside in the assemblies of the local Churches.

We learn from St. Paul's Epistles how the changes would come. The brethren would be assembled for their regular worship, and for showing forth the Lord's death till He should come: in token of their mutual affection, and in obedience to the words, "By this shall all men know that ye are My disciples, if ye have love one to another" they would greet each other with a holy kiss. It mattered not what sinister constructions might be placed on such an action by their heathen calumniators, their greeting was with a "holy" kiss, and the kiss of peace has remained one of the most significant, if quaint, ceremonies of Solemn Mass, down to our own day in the West. This kiss would have been given after the reading from the Law and the Prophets, and the dismissal of the hearers, in token that none but Christians were present. The president, or bishop, would then produce the great treasure which had been acquired by the Church through him in the shape of a letter from their Apostolic founder, written indeed by an amanuensis, but authenticated by a personal token at the end. How well we can imagine the interest with which such a letter would be followed in the little communities at Thessalonica or Philippi! how carefully it would be preserved in some cedar chest, and copied for circulation amongst neighbouring and less fortunate Churches! Sometimes indeed St. Paul gives orders that letters written to different Churches should be exchanged, as when he wrote to Colossæ, "and when this Epistle hath been read among you cause that it be read also in the Church of the Laodiceans; and that ye also read the epistle from Laodicea" (iv. 16). So the letters would be copied, and then copies would be multiplied as strangers from Churches which had no such letter joined in the worship of Churches

which possessed them, and bore away as memorials of their visit, and in token of Christian brotherhood, copies of the first Christian documents. We learn from the history of the Coptic patriarchs of Alexandria that the Epistles of St. Paul could be obtained in that city, either separately or in various combinations, from the deacons of the Church in the second century.

How solemn again must the moment have been for each of the seven Churches of Asia, when it received from St. John the Divine the particular revelation which had been given to him by Jesus for them! and how the promise of the Lord's speedy coming must have blended with the thought which always coloured their Eucharist, "the Lord is at hand".

So, as the epistles multiplied through the labour of copyists, the different Churches would each be provided with the whole series, though before that time other claimants for admission to the cedar chests would have arrived in the shape of written copies of the Gospels. St. Paul may have been reminding his converts at Philippi, when in his letter to them he made use of the phrase "in the beginning of the Gospel," how it was at Philippi, that St. Luke began to compile the narrative of the Saviour's life on earth, and we can easily imagine how precious the written Gospels were when the Apostles and others who had seen the Lord were dead. It was indeed in order to preserve the substance of St. Peter's teaching that St. Mark wrote down what he remembered of it; and those memories of St. Peter, distributed through the three channels of the Gospel "according to" St. Matthew, St. Mark, and St. Luke, held the field as *the* Gospel for a whole generation until they were balanced by the equally authoritative memories of the beloved disciple St. John. Thus, however, we have the Gospels, subsequent in production, and subsequent therefore in insertion in the Liturgy, to the Epistles, but finding with the Epistles a regular place for being read before the proper Eucharistic Action or "anaphora" began.

And so for about 300 years the outline of the service remained such as we have now found it to be, *viz.*, readings from (i.) the Prophet, or Old Testament, (ii.) Apostle or Acts and Epistles, and (iii.) Gospels, followed by the adaptation of the Sabbath prayers of the synagogue, and the recital of the Institution with the "Our Father". And as at the Passover Psalms had been sung, as after the Institution "when they had sung a hymn they went out to the Mount of Olives," so, in the early days of persecution, Christians in their worship sang praises to Christ as God. Two such hymns, which have come down to us from the end of the first century, and may have been sung at Ephesus in the life-time of St. John, are very familiar. One is the evening hymn, "Hail, gladdening Light," which used to be sung at the lighting of the lamps. At Troas there were many lights in the upper chamber when St. Paul and St. Luke met the disciples, and waited till after midnight for the breaking of the Bread (Acts xx. 8). The other is that which still has a place in our own communion office and is known as the "Gloria in excelsis," but which in those days, because the angels had sung their praises for the Nativity soon after midnight, was a morning hymn. It really belonged not to the Liturgy but to the Vigil service, and accordingly has a place at the very commencement of the Order before any of the readings from Holy Scripture. In our own Prayer-book it has been at the end of the Order since 1552, but this is a peculiarity of the English rite. It was originally introduced at Rome into the first Mass of Christmas, which was celebrated before daybreak, and even now it does not form an *essential* part of the service as the Preface does; it was for instance never said at Mass when Te Deum was not said at Mattins, and in our first English Prayer-book, that of 1549, note was made of occasions when it need not be said.

In this connection it is worth noting that the singing between the Epistle and Gospel is as old as they are themselves, and represents the ancient chanting of the

Psalms, which in the primitive Church alternated with the lections from Holy Scripture. It has its own intrinsic value, and is therefore on a different footing from other music, such as the Introit and Offertory, which were introduced later, and then merely to occupy attention during long ceremonies.

With the cessation of persecution changes of a fresh sort were made, and though the fixed elements of the Liturgy have remained, great variety has been introduced in different countries and for different occasions. The development proceeded differently in the West from the East, and it is with the Western development that we are concerned. For all but a thousand years the Church in England was bound by the closest ties to the Church of Rome, and still uses the same prayers at the same services on most days of the year as are used throughout the Roman obedience. We cannot be too thankful for this as a symbol of the past, and a pledge for the future, union of Christendom. But at the time of Constantine the Great, the causes, which led the Roman Church to excommunicate first the Eastern, and then, later, the English, Churches had not emerged, and the fixed outline of Eucharistic worship was so little of an impediment to local varieties of its rendering as to rather facilitate them. We turn, therefore, with a special interest to what we can learn of the Eucharistic worship in the Church of the Anastasis, the Martyry or Witness of the Resurrection, built by Constantine, himself the son of our own countrywoman Helena. It was visited by many pilgrims from all parts of the Roman Empire, and the diary kept by one of these, named Egeria, which dates from about the year 385, has several points of interest for us. She says, that on the Lord's Day the doors of the holy places are opened at cockcrow, and the people who have been waiting outside, keeping a vigil, enter; then three psalms having been said and three prayers offered, "behold censers are brought into the cave of the Anastasis, so that the whole

basilica of the Anastasis is filled with odours." . . . "With the dawn, because it is the Lord's Day, they proceed to the Great Church, built by Constantine, which is in Golgotha behind the Cross; and all things are done according to the use which is customary everywhere on the Lord's Day." As Egeria had travelled from Western Europe through Egypt, Palestine, Syria, and Asia Minor, her testimony to "the use which is customary everywhere" is of great value. She refers to other ceremonial adjuncts besides incense. "It is unnecessary to describe on that day the decoration of the Church . . . you can see nothing but gold and gems and silk. If you look at the veils they are of silk studded with gold, if you look at the curtains, they are likewise all of silk, studded with gold. All the gold and jewelled vessels are brought out on that day. As to the number or weight of the tapers or candles or different vessels, how could it be estimated or described?" We find too that there is a regular cycle of feasts, besides Easter, Pentecost and the Nativity, such as the Purification, festivals of martyrs, and the dedication festivals of the Churches. She often uses the phrase "Mass is celebrated," noting the different hours at which this takes place on different days, and notes with special interest how "whether they preach, or read the several lections or say hymns, everything is appropriate to the day"; and again "above everything else it seemed to me very pleasing and admirable that the hymns, antiphons and lessons, as well as the prayers said by the bishop, always contain expressions suitable to the day which is being observed and the place where the service is being held".

It is not surprising that at Jerusalem there should be such care for everything in connection with Eucharistic and other worship to be pointed and telling; the Catechetical Lectures of St. Cyril show how earnest was the preparation of candidates for Holy Baptism and Communion, and what pains were taken that every detail of the service should be

understood. Nor is it surprising that when pilgrims to Jerusalem returned home with the story of what they had seen there, they should inspire a longing for the same beauty of adaptation in the worship in their own cities. Egeria's account of what she had seen had been addressed by her to the sisters of her Religious House in the province of Galicia in Spain, and of the enthusiasm such reports as hers enkindled we can judge by the accounts of what took place at Rome during St. Jerome's short visit there after the Second General Council at Constantinople in 381. The Pope at that time was named Damasus, and had great confidence in Jerome, whose own enthusiasm and power of inspiring others was such that he was able to collect round him a number of persons eager for the religious life, who knew Greek, and learned Hebrew so that they might sing the Psalms in their original language. Damasus invited Jerome to draw up a series of lections from Holy Scripture for use at public worship, and Jerome's work was such that later ages credited to him, and to this period, the compilation of a series of Epistles and Gospels practically identical with that now in use in the English Church.

To Pope Damasus we also owe the introduction into the West of the "Kyrie Eleison" or "Lord, have mercy," which is now sung at the very beginning of the service, a position, indeed, similar to that which it occupies in the East, where it forms the conclusion of the Intercessions said before the Liturgy itself begins. In the West, however, it was said in a way different from that customary in the East, and our reformers returned rather to the Eastern fashion in causing it to be said by all together and confining themselves to the invocation "Lord". They cleverly adapted the ninefold Kyrie of the Mass to be the tenfold response to a tenfold lection, in the shape of the Ten Commandments, from the Old Testament or Law, which they prefixed, in primitive fashion, to the readings from the New Testament.

To Damasus again and to Jerome's influence with him we owe the use of the "Alleluia" during the fifty days of triumph from Easter to Pentecost. Here again we are on the lines of Jewish tradition; for the Jews always sang at the Passover the Psalms called "Hallel," which is, of course, the first part of the word "Alleluia," disguised in our Prayer-book by translation as "Praise ye the Lord". This "Alleluia" was sung after the Gospel—and in pre-Reformation days before the Creed.

The Creed was the last of all the important features in the service to be inserted in it. Not till after the Council of Chalcedon in 471 did Peter of Antioch cause the Creed to be said in all churches of his diocese when Christians assembled for the Liturgy. Slowly it spread from Antioch to other dioceses, but only about the time of the Norman Conquest did the recitation of the Creed find a place in the Liturgy of the local Church at Rome. Then, coming between the Gospel and the oblation of the elements, it divided into two separate actions the offering of incense which had previously been continuous through both these features of the service.

Prior to the Creed came the distinctively Roman feature of the "Collect," which—to quote Dr. Bright's words—originated after the distinction had grown up between services which were practically intended only for private congregations, and "stational" services at which the whole Church was considered to take part. In the sacramentary of Pope Gregory, who sent St. Augustine to England, we see a rubric for the Feast of the Purification, "Prayer at the *collecta* at St. Adrian". Then comes a brief prayer asking for grace to enter into the full meaning of the solemnity, then "Mass at St. Mary Major" with our present Purification "collect". This means that the people met at St. Adrian's, and when they were thus collected together a prayer was said, after which they went in procession to St. Mary Major, which was the church appointed in the language of that time for the

"station" of the day, *i.e.*, where the Mass was celebrated. In two other passages of this Sacramentary the first rubric drops "Prayer at" and reads "Collecta at St. —" or "St. —"; in each case a prayer follows, and after it the first prayer of the Mass, celebrated at a different church. Ere long the custom of saying a prayer "at the Collecta" before proceeding to the station church appears to have died out, and it became usual to transfer the name "collecta" to the first prayer of the Mass itself, preceding the Epistle, as in the "Second Roman Order" which is post-Gregorian, "then follows the first prayer which they call collecta". Thus the term passed into the mediæval missals of England, where the characteristic prayer of the day's Mass, with other accompanying prayers, was called "collecta," and hence comes our "collect" applied most properly to "the collect for the day". This explanation of the word survived in the middle ages in England—"before this prayer ye . . . gather you in one-head (unity) to pray in the person of Holy Church".

We have thus seen how all the elements of Eucharistic worship which St. Augustine brought with him to England found their way into the Liturgy. As a matter of historical interest we may notice one custom which, if he brought it with him, has now utterly passed away. It was usual at Rome for the bishop to be met on his way to the altar by a cleric who brought to him a fragment of consecrated bread reserved from a previous Mass. This Eucharistic portion was intended to be placed in the chalice before the ceremony of the "fraction of the bread". The past celebration was thus, as it were, continued into that which was proceeding, so that in every church at Rome, and in every assembly there for Liturgical worship, past or present, there was always the same Sacrifice, the same Eucharist, the same Communion.

Amongst the East Syrian Christians there is a similar idea maintained and manifested through the use of the

same holy leaven in every church for the bread of every Eucharist. Their tradition is that it was brought to them by the Apostolic founders of their Church, and every Maundy Thursday it is renewed with a special office; so that year by year there is unbroken continuity in the actual outward tokens through which the inward grace is received. The generations of men come and go, and through the holy leaven partake of the same one continuous identical Sacrament, eternal through the ages; and as they partake the "door is opened in heaven" and they are lifted up into fellowship with Him Who sitteth on the right hand of God, discharging an unchangeable priesthood, for "He ever liveth to make intercession for us".

THE LORD'S SUPPER—THE GROWTH OF THE SERVICE BETWEEN ST. AUGUSTINE AND ARCHBISHOP PARKER.

It was customary in the worship of the Old Covenant for the feast upon the sacrifice to be held away from the place where the victim was slaughtered, or where God's portion was consumed upon the altar. The Passover, for instance, was slain in the Temple, but the carcase of the slaughtered lamb was brought to the upper-room to be eaten there by Our Lord and His disciples.

There is no evidence that this analogy weighed with the authorities of the Church in that separation of the Acts of Consecration and Communion which was forced upon them in the very earliest days; yet as we now look back upon it, we can see how the way for that separation had been prepared both in Jewish and Gentile circles.

We find, for instance, in the Book of Nehemiah that there was a custom of "sending portions" unto them for whom nothing was prepared, and that this was in its turn connected with the custom of tithe: "When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the sojourner, to the fatherless, and to the widow, that they may eat within thy gates and be filled. And thou shalt say before Jehovah thy God, I have put away the hallowed things out of my house and also have given them unto the Levite, and unto the sojourner, to the fatherless, and to the widow, according to all the

commandment which Thou commandest me" (Deut. xxvi. 12, 13; *cf.* Neh. viii. 12).

On the other hand when we come to study Gentile developments, we find St. Paul obliged to rebuke his converts at Corinth, for the liberty they allowed themselves in eating, away from the idol temples, of that which had been offered in sacrifice to idols, as if that act of consecration to devils could be without its effects on those who dared to partake of what had been thus offered or consecrated. The Christian conscience was thus prepared, from both Jewish and Gentile points of view, to regard as an axiom that when consecration took place its effects were permanent, and that, however far in time or place the communion might be from the consecration, the effects of the consecration remained.

Accordingly we read that in the middle of the second century the custom was well established of sending from the assembly of the Lord's people, on the Lord's Day, "portions" of the Lord's Supper, to those who from sickness or imprisonment had been unable to witness the Sacrifice, so that they were none the less partakers of the Lord's table. This was, of course, only possible because the Christian communities were not of any great size. The "Churches" founded by St. Paul in the districts which he evangelised can hardly have contained more than a few individuals and families. At Athens we hear of two individuals by name, at Philippi we know of two, and only two, households. Renan suggests, and with great probability when we reflect upon the successes of pioneer missionaries in our own day, that "a Church often did not number more than twelve or fifteen persons. Perhaps all the converts of St. Paul in Asia Minor, in Macedonia and Greece, did not much exceed a thousand".

When Christian communities were so small it was not difficult for all the members to assemble regularly, and to partake, when they had assembled, of the Mysteries all together, any more than it is difficult for our missionaries in

Central Africa, or Melanesia, or Korea, to gather the whole of their Christian communities in any place together regularly for the Consecration and Reception of the Sacrament. We can well understand how great stress was laid on the privilege and duty of regular reception, at the One gathering when All met.

But think what must have happened in these little communities when one important member was prevented from attending the assembly, when some benefactress, such as Dorcas, fell ill and could not join in the Common Prayers. Was she to go without the Sacrament, or was the Church meeting to be transferred, with the offering of the Sacrifice, to her house? The common sense of the Church ruled out the first, and its reverence the second, of these alternatives. The consecrated Sacrament was carried from the assembly, held in its usual place, to the sick in their own houses. The precedent once set was extended in favour of others, specially of course "them . . . in Bonds," and the office of carrying the Sacrament to those who were prevented from attending the assembly was definitely assigned to the deacons.

Justin Martyr tells us of the Lord's Day service "when we have ceased to pray bread is brought and wine and water, and the president offers up prayers and thanksgivings to the best of his power, and the people responds with its 'Amen'. Then follows the distribution to each, and the partaking of that for which thanks were given; and to them that are absent a portion is sent by the hands of the deacons". It is thus clear that within 100 years of the institution the practical distinction had been drawn between the Sacrament and the Sacrifice, and that it was allowed for persons who had not been present at the Sacrifice to partake of the Sacrament, although all who had been present had received.

A further stage of the development was when the consecrated Sacrament was taken away, by those who had been present, for reception in private; in this way hermits and

similar recluses were able to receive the communion, the consecrated Sacrament being preserved in boxes specially kept for this purpose. So also the Christian members of heathen households were able to administer the communion to themselves at home before partaking of other food.

The next step was to secure that persons might be present at the Sacrifice without then receiving the Sacrament. This took a long time, several centuries indeed, and was the resultant of very diverse influences. But there are two outstanding causes of difficulty which as Christianity spreads always grow in urgency and demand solution: (1) the difficulty of mere administration to all who assembled on every occasion of their assembly; (2) the difficulty arising from the fast which was enjoined before Reception.

We find indeed that as soon as persecutions were over and the Empire had begun to tolerate, if not to adopt, Christianity, the practice arose of leaving the assembly before either Consecration or Communion; and the Council of Antioch in 344 A.D. ordered in its second Canon that those who came into church and heard the service so far as the lections of Scripture, but declined to partake of the prayers of the people or to communicate, should be cast out of the Church until they should have confessed their fault. From the East we have to go to what was then the Far West, before we again find, and then not until the middle of the sixth century in Spain, that the custom of not receiving the Sacrament when present for the Sacrifice called for repression. Not for another 200 years, until the pure worship of the local Church at Rome had been corrupted by Frankish and other foreign innovations, do we find that the practice of attending, without waiting for or receiving, communion had threatened the Church in Italy. In absolute accordance with this we find our own Archbishop Theodore, with his combination of Greek training and Latin mission, enjoining on the English Church in the seventh century that persons who refused to stay all through the service for both conse-

cration and communion were to be excommunicate. The English Church was then what we should now call a "missionary" church.

But though the mind of the Church in face of fields still to be conquered was thus clearly expressed, her practice when the fields were conquered became widely different. She relaxed her insistence on each of the two rules: (1) that only those who witnessed the consecration should receive the sacrament which had been consecrated at a particular service—for that had been set aside in the case of the sick; (2) that all who witnessed the consecration should at that service receive the communion—for it had become the custom to allow those who had been excommunicate to be present all through the service without receiving, when they had reached the last stage of their discipline.

It is with the extension of this second relaxation that we must now deal. If Christians who were excommunicate were allowed the privilege of being witnesses of the consecration, why should that privilege be withheld from those who were not excommunicate but were not able to keep the fast before communion? All persons had not the same physical powers, and the want of physical power to keep the fast was a disability not deserving a more severe punishment than the moral offences which debarred from actual communion. Those therefore who had difficulties about the fast, or had other sufficient reasons for not receiving each Lord's Day, still presented themselves to assist at the setting forth of the sacrifice, as much as those who were prepared to partake of the Sacrament.

So through the nine centuries which elapsed between Theodore's and Cranmer's rule as Archbishop of Canterbury the custom grew up, and became almost universal, for the service of the Lord's Supper, with its readings, hymns, sermon and prayers, to be carried through in its entirety before the eyes of those who wished to witness the Consecration but had reason sufficient for not then partaking of

Communion. And so great had been the difficulty of enforcing regular frequent Communion, especially on those who were recently converted from heathenism and too distrustful of their moral stability to receive frequently, that both in East and West reception once a year was considered sufficient to vindicate sincerity of Church membership. The rule of being present every Lord's Day when the elements were consecrated was still enforced; every one was to be present at the setting forth of the Sacrifice even if they did not then receive the Sacrament; and on the other hand as the consecrated elements had been put on one side for administration, separately from the public service, to the sick in their own homes, so they came to be put on one side for administration in the church to those who were unable to communicate at the time of Consecration.

The distinction between the Sacrifice and Sacrament was emphasised by each having its own separate time, and the Sacrament is administered still, both in East and West, whenever those who wish to receive it have arranged to attend, with a short formula in the language of the communicant. Neither in East nor West are the vestments distinctively used at the Consecration worn when Communion is given apart from the Consecration, and in the West the minister of the Communion simply wears the surplice with a stole, which he would have worn for all other ministries subsidiary to the Lord's Supper, such as weddings, churchings and absolutions.

1. In the opinion of our Reformers this separation of Consecration and Communion led to abuses, and they first of all, in 1548, arranged for an Order of Communion, such as had been said in the communicants' own language, to be inserted in English in the Mass, or service for Consecration, which was still said in Latin.
2. Then in 1549, they turned the Latin service into English, substituting for *Mass* the term *Lord's Supper*,

and including in the Mass Communion, the whole service being entitled, "The Supper of the Lord, and the Holy Communion, commonly called 'the Mass' ".

3. Then in 1552, as the last stage, they "turned the Mass into Communion" by amalgamation of the parts of each service into the order in which we have them now. And this final amalgamation of the Mass and Communion bears the name of "The Order of the Administration of the Lord's Supper, *or* Holy Communion ".

In all they did, they went upon strictly conservative lines, merely adapting what was already familiar. For the Mass the service was in Latin, in a book or number of books: for the Communion there was exhortation in English to those who had already made confession and received absolution as individuals, and these united in a general confession before receiving a general absolution and receiving the Sacrament; but this Order of Communion was not in a book, and was left within certain limits to the discretion of the minister, until 1548, when it received a fixed form in English. In Latin there is no *fixed* form to be found in print till after the end of the Council of Trent, a generation later than the English, but it is clear that the English follows the same Pre-Reformation model as the Latin.

Again for the Mass the Priest wore vestments, similar to the dress worn by Our Lord at the Institution, but of as handsome material and rich ornamentation as piety could offer to His glory; for the Communion of the laity the Priest wore only a surplice, with stole.

The Mass would be said every day, but Communion would only be administered rarely: indeed *once* a year, although frequent reception is encouraged, is the minimum now required in the Western Church and was considered satisfactory by the compilers of the Prayer-book of 1549.

Mass was always said at an altar in the chancel, which needed no rails as it was protected from improper approach

by the chancel screen. Above this altar hung the Sacrament, consecrated for administration when required. When Communion was given this "reserved" Sacrament would be brought outside the chancel and there administered to the faithful who would kneel at a bench covered with a housel cloth. There is still a survival of this usage at Wimborne Minster, and the present day use of the Latin Church is similar, the altar for Mass being in the choir, the altar for Communion elsewhere. In the Orthodox Church also, the laity never pass within the Iconostasis to receive Holy Communion; the Sacrament is always brought out to them, and they receive it, as we should say, outside the chancel gate at the top of the nave. In the Orthodox Church to-day, as in the Pre-Reformation English Church, a cup of wine is provided for the communicants to drink from after receiving the Sacrament.

So when "the Mass was turned into Communion" what the people saw was that the Sacrament was consecrated in the nave instead of in the chancel, and only consecrated when some of them were going to receive It, and that the priest wore the surplice, as always at Communion, instead of the vestments, as always at Mass.

But this arrangement only lasted for a few months, and in many places possibly never came into use at all. After Mary's accession the Latin Mass and Communion were restored, and the people saw the old use being made of the two altars and the priest's vestments. Nor would Elizabeth when she succeeded her sister interfere again with the externals of worship, except to secure decency and reverence in the house of God. She ordered indeed that the service book in which "the Mass was turned into Communion" was to be followed in its wording, and the altars were to be moved from the East wall, and placed "tablewise" for both Consecration and Administration, when there was to be Communion, but she added that the Mass vestments were "to be retained and be in use"; and these regulations

were in force when Parker, on December 17, 1559, was consecrated Archbishop of Canterbury.

It is well known that some of the exiles, who returned from the continent to hold high place in the Church of England, put their own gloss upon this, and that it was with difficulty that the use of the surplice even could be enforced. But there was never any doubt as to the intention of the Queen, and the words of her statute were brought into greater prominence than ever before at the last revision of the Prayer-book in 1662 (*Cf.* pp. 32-34).

Meanwhile the second altar had almost universally disappeared, for "God's Board" was in itself both the Sacrificial Altar and the Communion Table, and Laud, while Archbishop, secured that the one remaining altar should be restored to its old position at the east end of the chancel, and kept there, even for the Celebration, protected from irreverences by a rail. Thus from the time of Charles I., Communion has always been given where Mass was said, instead of Mass being said where and only where Communion was given, as during the reigns of Elizabeth and James; and this order of proceeding was ratified by the Revisers of 1662, who fixed the standard of the Church of England as reception of the Sacrament whenever there was representation of the Sacrifice. But they did not contemplate that every one who was present at the Sacrifice should then and there partake of the Sacrament. It would not, for instance, be possible for all who were present at an Ordination to receive the Sacrament with the newly ordained; and at a Coronation none but the Sovereign and his consort partake of It. Non-communicating attendance cannot be unlawful at other times, if it is compulsory whenever our highest rulers in Church and State are admitted to their office.

THE LITANY.

In tracing the history of the Collect mention was made of the fact that the whole Christian assembly would be gathered at one spot and thence walk in procession to the church where the Mass of the day was to be said. The time covered by this procession would obviously be regarded as part of the common prayer, and reverence would demand the adoption of some device for employing it to edification. Nothing could be more suitable than what has been called "dialogue prayer" from the fact that it was offered by way of statement and response, the conductor of the devotion indicating shortly a series of subjects for each of which in turn the congregation made their prayer in a short interjectional form.

The oldest instances we have of this dialogue prayer are those systematic interjections of the cry, "Lord, have mercy," by the people amongst the subjects of prayer prescribed for recitation by the deacon at the beginning of the Liturgy in the *Apostolic Constitutions*, parallels to which are found in the *Testament of Our Lord*. And this form of intercession before the Liturgy appears to have grown up very naturally from the instinct expressed by St. Paul in writing to Timothy: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men, for kings and all that are in high place, that we may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. ii. 1, 2). Prayers of this sort would not be confined in their range, and abundant evidence is in our

hands to show that it was customary to "commemorate," as it was called, at the Liturgy the names of those who offered gifts for the Eucharist and Agape, the sick and afflicted, and the faithful departed, and that this commemoration developed in two different directions, one being the Intercession or Prayer for the Church, represented by our Prayer for the Church Militant here upon earth, the other being the Litany.

For the use of prayer while moving in a religious procession Christians had numerous pagan precedents. We read, for instance, in the *Acts of Archelaus* of a Christian near Edessa explaining to his fellows that their fathers had a custom of this kind which had come down to the Christians and which the Christians still observed—"every year we all go outside the city, with our wives and children, to pray to the one invisible God, and to beseech him for enough rain for ourselves and for our crops". The subsequent words show that they fasted and spent the night there. And so Duchesne tells us that "Litanies were solemn supplications, instituted to implore the blessing of heaven on the fruits of the earth. It was customary to recite them in the spring, *i.e.*, in the season of late frosts, so much dreaded by the cultivators of the soil. It is not a matter of wonder that Christian practice on this point should coincide with customs anterior to it. The same necessities, the same apprehension of dangers, and the same trust in Divine Help, inspired rites mutually resembling each other. The practice was based on the idea of a kind of *lustration* of the cultivated lands, in which the future harvest was giving indications of its promise. The people marched in procession to the spot, chanting the while that dialogue prayer which we call a Litany, elaborated according to circumstances into a long series of invocations addressed to God, and to Angels and Saints."

Hence it is incorrect to state, as has frequently been stated, that the Litany originated in connection with a

pestilence which ravaged the south-eastern districts of Gaul in the latter half of the fifth century. The pestilence certainly was the occasion for the establishment in 470 A.D. by Mamertus, Bishop of Vienne, of the Rogation Procession in that district, but it is beyond doubt that the observance of Rogation days was anterior to that pestilence, and that the Rogation Litanies did not in any way conflict with the other Litanies which had been developed out of the commemorations before the Liturgy.

At Rome itself, for instance, the Rogation Litany, as we should now call it, simply was the Christian adaptation of the pagan *Robigalia*, in which the God *Robigus* was besought to preserve the young crops from blight. Ovid, in his poetical calendar, refers on 25th April, the day set apart for the *Robigalia*, to the procession which was its chief feature, which setting out from the Flaminian Gate made its way towards the Milvian Bridge and arrived at length at a suburban sanctuary some distance off, at the fifth milestone on the Claudian Way. By the time of Gregory the Great the *Robigalia* had become the festival of St. Mark, and on the eve of St. Mark in 590, when the plague was raging at Rome, Gregory, who had just been elected Pope, announced in his sermon the arrangements which had been made for a "septiform" procession next day at dawn. The *clergy* were to start from St. John the Baptist's Church, the *men* from St. Marcellus the Martyr, the *monks* from SS. John and Paul, the *handmaidens of God* from SS. Cosmas and Damian, the *married women* from St. Stephen, the *widows* from St. Vitalis, and the *poor and infants* from St. Cæcilia's Church, and the seven processions were to meet in one great gathering at the Church of St. Mary Major. In after years the day was marked by a procession which adhered more closely to the precedent of the *Robigalia*, and we have in the Register of St. Gregory the formulary for convoking it which must have been used in the first instance in the year 598. This Christian procession set out from the

Church of St. Laurence in *Lucina*—the nearest to the Flaminian Gate, held a "station" at St. Valentine outside the walls and afterwards at the Milvian Bridge. From thence, instead of proceeding along the Claudian Way, it turned to the left towards the Vatican, stopped at a cross of which the site is not given, and again in the paradise or *atrium* of St. Peter, and finally in the basilica itself, where the "station" was held. The Litanies on the days before Ascension Day were not introduced at Rome till two centuries later than this adaptation by St. Gregory of the *Robigalia*, which spread from Rome to other centres in North Italy, such as Milan.

It was through a processional Litany that Christianity was first introduced to our Saxon forefathers. The messengers sent by St. Augustine to Ethelbert had arranged that their first meeting should be in the open air, and this arrangement, precautionary against magic "gave to the Italian missionaries the opportunity of increasing the solemn effect of their approach. . . . They came to the king in procession, bearing as their banner a silver cross. The Kings of England knew what it was to have a standard carried before a king. Edwin, who married this man's daughter, even in time of peace always had his banner carried before him, if only for a walk in the streets. Here was the King of Heaven going forth to peaceful war, and His banner was the Cross of Christ; Christ of Whose form they carried with them a representation, painted on a panel, in the grave and dignified manner which marks the saintly delineations of that great century of Christian art. They came on, singing solemn Litanies, supplicating the Lord for their own eternal salvation, and the eternal salvation of those for whom, to whom, they had come" (Bishop Browne, *St. Augustine*, etc., p. 45).

Thenceforward the procession as an act of worship became more and more deeply entwined in the affections of English Christians: a Litany never came amiss on festival or fast or

any other occasion, and of all the service-books in use in the different churches, at the period before they were rendered into English, none were so numerous, or in such frequent need of being replaced, as the Processionals. It has been said indeed that one reason for the difference in length so noticeable between the Churches of England and those of more southern countries is that whereas in Italy, Spain, or France the procession could be out of doors, in our more inclement clime it was necessary to provide shelter for the procession, and even then the "long drawn aisles" with their chapels containing relics of different saints, formed inadequate compensation for the out-of-door pilgrimage with pauses for prayer at various "stations" on the way. But however inadequate the compensation might be for the dignified ceremonial of the South, the English were eager to have such processions as were possible for them, the pageantry appealing to their logical minds as being even more in place in the concerns of the Church than in those of the court or civic life: and it was in thorough keeping with Henry VIII.'s shrewd grasp of the English character that in desiring prayers to be made for himself in the great danger he incurred by taking personal command of the army in France in 1544 he should have bidden Cranmer render into English the procession customary before the Sunday Mass.

In this procession the character of "dialogue-prayer" was strongly marked. After the invocations of the Blessed Trinity which were said facing the altar, the cantors made ejaculations to which the other worshippers made response as they moved along the appointed route. First they would address the Blessed Virgin with the Archangels and Saints, and as each name in turn was pronounced the people cried "*Ora pro nobis*" (Pray for us); then came the mention of various evils, and the commemoration of incidents in the Incarnate Life, to which the response was "*Libera nos Domine*" (O Lord, deliver us), and supplications for various blessings

with the response "*Te rogamus, audi nos*" (We beseech Thee, hear us). These ejaculations were increased or diminished in number according to the occasion and to the time required for the procession to traverse the route prescribed, the chief opportunity for such variation being in the number of the Saints invoked, which was left to the discretion of the cantors. All the prayers after the Invocation of the Saints, deprecations, observations, supplications were addressed to the Second Person of the Blessed Trinity, and reached their climax in the *Agnus Dei* which was always said at the conclusion of the procession, below the great rood fixed above the entrance to the chancel. There might be at this point a station collect, followed by the bidding of prayer and a sermon. A psalm with antiphon, similar to the introit would follow, and as the ministers made their way up to the altar there would be more "dialogue prayer" in the shape of a responsory said from side to side of the choir or congregation; at the altar step a station collect would be said, and when the priest had changed his cope for the chasuble the mass would begin. The rubric in the book of 1549 which allowed the priest to wear a vestment or cope for the Lord's Supper simply relieved him from the duty of changing his cope, if he had been saying the Litany first in the old ways—an interpretation confirmed by the other direction that on Litany days when there was not to be Communion, the first portion of the service for the Lord's Supper was to be read at the altar by the priest wearing a cope.

It is thus clear that Cranmer left the structure of the Litany practically unaltered, his work being not only to translate but to combine the various petitions in groups, so that while the dialogue form was retained the responses of the people to the cantors were much less frequent; for purposes of convenience too instead of a long list of Saints three general headings were given:—

"St. Mary, Mother of God, Our Lord Jesu Christ, pray for us.

"All holy angels and archangels, and all holy orders of blessed spirits, pray for us.

"All holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of Heaven, pray for us."

So the Litany remained until the death of Henry. It bore upon its surface the marks of its origin at a time when England was in peril through war, and the Responsory and Station Collect with which it ended were those specially assigned for use before a Mass said with special intention during a war. And it has been one of the strange features of the reformation of our service-books that this Litany should be the only one we have. Cranmer did not mean it to remain alone, and in the Prayer-book of 1549 was the note: "Also upon Christmas Day, Easter Day, the Ascension Day, Whitsunday and the Feast of the Trinity may be used any part of Holy Scripture hereafter to be certainly limited and appointed in the stead of the Litany"; but he was never able to carry out his scheme, and it has never since been attempted.

In 1548 the Invocations of Saints were entirely omitted, partly on doctrinal grounds, partly for the practical reason that the Litany was now ordered to be said kneeling, and there was no opportunity for that variation in the length of the procession which the Invocation of the Saints covered. Petitions were also inserted for deliverance from the Pope of Rome which were omitted in the Prayer-book of Elizabeth, and in this queen's reign we find frequent reference to the Litany being again sung in procession; the tradition of the cathedrals also shows that laymen have continuously since the Restoration sung all that was assigned to the cantors in the old Latin procession.

In the book of 1549 it was distinctly allowed that the Litany need not be said on Sundays when there was a sermon or other urgent cause; and as the Reformation spread most slowly in the Northern Province it was possibly

through a struggle with the maintainers of the old order who still survived that Grindal, Archbishop of York, in 1571, was constrained to require that Morning Prayer, Litany, and the Lord's Supper should be said in immediate succession on each Lord's Day. As liturgical knowledge died out, through the destruction of the old service-books and the death of those who had used them, it might easily come about that the Litany should be regarded less as the introduction to the Lord's Supper than as the conclusion of Morning Prayer: and when in 1662 the new feature of the State prayers was introduced, even if only "In Quires and Places where they sing," as the conclusion of Morning Prayers on the four days when the Litany was not said, the deduction that the Litany was parallel with the State prayers, however liturgically erroneous, became practically inevitable. Wheatley, in the reign of George I., calls it "part of morning service," and in the American Prayer-Book of 1785 it is ordered to be said "after Morning Prayer," without restriction of days.

There was the greatest possible contrast in their origin between the Litany, which was the accompaniment of a public procession of the whole Church to the place of the Bishop's Mass, and the Choir Offices, or Divine Service, which grew up out of the reading of the Scriptures and Psalms during the long night vigil before the Mass could begin. And as it is very doubtful how far the Choir Offices, or services contained in the Breviary, were made use of by lay people, except in religious houses, before the Reformation, the history of their growth is chiefly of antiquarian interest.

THE HISTORY OF THE PRAYER-BOOK.

In the previous chapters we have had occasion to refer to various stages in the growth of the English Prayer-book. It will be convenient now to deal with the most important facts in its history.

And first it is essential to remember that the Prayer-book comes to us from the year 1662, and represents the triumph of what may be called the Catholic or conservative principles of worship over those Protestant and by comparison anarchical tendencies which had been struggling against them for considerably over a century for the supremacy.

It took more than three generations to bring to its final shape the standard of public worship in the English Church. The first period was that of ups and downs from the consecration of Bishop Barlow (who was afterwards the chief consecrator of Archbishop Parker) in 1536 to the issue in 1566 by Archbishop Parker of the "Advertisements". But though the Advertisements showed the determination of the authorities of the Church to maintain in the Church of England customs prevalent in the rest of the Western Church, and though through the refusal of some to observe any ordinance which was also observed in the Romish Church they occasioned the first English Dissent, they did not avert the excommunication of Elizabeth, and the schism between Rome and England which took place in 1570.

The next period was the rest of the reign of Elizabeth, during which the influence of Dissent was growing in the

Universities as well as in the country, so much so indeed that the controversy of English divines was no longer with Romanism but with Dissent. To this period we owe Hooker's great work entitled *Of the Laws of Ecclesiastical Polity*. This period was brought to an end with the decisive disappointment occasioned to the Dissenters by the way in which their arguments were met by James I., not only in the Hampton Court conference, but even more by all that was implied in the terse epigram, "No bishop, no King".

The third period extended from the Hampton Court to the Savoy Conference, and contains the history of how England for a time lost both bishops and king, how for eighteen years it was illegal to make any use of the Book of Common-prayer in public worship, how first the archbishop and then the king were martyred, and how Court and Church both found a refuge in Paris with the ambassador who had been appointed there by the martyred king, and remained there till the martyr's son was recalled from exile to assume his rightful throne. Charles II.'s first act was to offer freedom of religious opinion to all his subjects, and the conference held at his request at the Savoy Palace was an attempt to secure harmony between the restored Church and the Dissenters who had lost their temporary supremacy; but it failed, as it was practically certain that it would, leaving nothing but the record of irreconcilable ideals. The time had then come for the worship of the Church on its own traditional lines to be restored, and Parliament and Convocation were jointly concerned in the settlement. It might indeed be urged that the settlement was even more that of the nation than of the Church, so keen was the desire of the laity to have the old system back; but it should be remembered that laity no less than clergy compose the Church, and that in the restoration of the service book the difficulty of the clergy was to give sufficiently prompt satisfaction to the eager

desires of those Church laymen who formed the bulk of the nation.

The king had intimated to the Presbyterians that Parliament must decide what degree of toleration was needed, and then, having directed Convocation to revise the Prayer-book, he advised Parliament to accept the revision, and ultimately ratified the Act of Parliament to which the revised Prayer-book was a schedule. The Parliamentary history of the acceptance of the Prayer-book as revised has many points of interest; here it is sufficient to note that the House of Commons accepted as the schedule to the bill the book as revised by the houses of Convocation, and although the bill was opposed by not a few in the Lords, the Commons refused every suggestion of compromise.

The work of Convocation was done through a committee of eight Bishops of the Province of Canterbury, with four of the Province of York and eight members of the two lower houses. They commenced their labours at Ely House in London on 21st November, 1661, and ended them on 20th December, having only taken four weeks over their task.

This rapidity was only possible for two reasons: (1) The work had been foreseen, and to some extent prepared for, by more than one member of the Committee; (2) the Committee included the most expert of the liturgical scholars then living in England.

Of these the most important was the chairman of the Committee, Matthew Wren, Bishop of Ely, who had been chaplain to the king's father when he went to Spain in quest of a bride, and having been consecrated Bishop of Hereford in 1637 was translated the same year to Norwich and in the next to Ely. He belonged to the circle of Andrewes and Laud, and his views upon ceremonial were so pronounced and well known that he was, after Laud, the chief object of the Puritans' hate. He was committed to prison at the same time as Laud in 1641, and kept without

trial in the Tower for over eighteen years until the restoration of the king brought him (25th October, 1660) his release. He had endured the greatest hardships, having been kept for the first five years without pens and paper and even without books, but his brain had not given way, and as soon as the Puritan tyranny was overthrown he began to mark in his quarto copy of the Prayer-book, which had been printed in the year 1639, changes which he thought desirable. He prefaced his work with the words: "Never could there have been an opportunity so offenceless, on the Church's part, for amending the Book of Common-prayer as now, when it hath been so long disused that not one out of five hundred is so perfect in it as to observe alterations; and they who are likeliest to pry into it do know themselves to be the causers of it". As we read through his suggestions it is impossible not to regret that time prevented their discussion and acceptance, as those which refer to the wording of the book deal with points which are, alas! still often made the ground of cavil.

Another bishop, prominent in the Revision, who also had made preparation for it, was Robert Sanderson, who had been consecrated Bishop of Lincoln by other Bishops and Wren, who had been released from the Tower three days previously, on 28th October, 1660. While Bishop Wren had been in prison Sanderson had been taken prisoner, but afterwards exchanged for a captured Parliamentary Minister and then enjoyed liberty, but liberty of such a sort that he could not make even private use of the Prayer-book, and was obliged to alter and adapt it. A copy of the service-book which he thus drew up for himself is preserved in the Windsor College Library. He was deputed by the Committee to draw up the statement of their reasons for the alterations and additions which they had made, in the hope that when the Dissenters and others understood the reasons they might be more ready to accept them; and this explanation still holds the position of "Preface" to the Book of Common-prayer.

Another bishop prominent in the work was John Cosin, who had been consecrated Bishop of Durham on 2nd December, 1660, having previously been a Prebendary of Durham Cathedral. Some of the most sordid litigation of the reign of Charles I. centres round the attempt made by Peter Smart, another of the Prebendaries of Durham, to prove that Cosin had been guilty of "Romanism". He had been a friend of Laud and had succeeded Wren as Master of Peterhouse, Cambridge, in 1634, having before that made himself obnoxious to the Puritans by the "Book of Devotions" which he had drawn up for the use of the English ladies at Court, that they might have the same kind of religious occupation as Queen Henrietta Maria's ladies found in the recitation of their breviaries. It gave them prayers for the third, sixth and ninth hours of each day for the Ember seasons and other occasions, and an explanation of the Christian year and of the Collects. He left the kingdom in 1643 and went to Paris, where he gathered round him a congregation which worshipped in the chapel of the ambassador, Sir Richard Brown, in which also, as opportunity offered, Holy Orders were conferred. "Whilst he remained in France, he was the Atlas of the Protestant religion, supporting the same with his piety and learning, confirming the wavering therein, yea, daily adding proselytes (not of the meanest rank) thereunto." When his son became a Romanist he ceased to have any dealings with him.

Similar details might be given about other members of the Revision Committee; these are sufficient to show that it was a body qualified by trial as well as by learning, and without leanings either to Romanism or Dissent. Its aim was not dissimilar from that of Archbishop Laud, who had planned with his brother prelates that there should be "a Church of England in all courts of Christendom, in the chief cities of the Turk and other great Mahometan princes and in all our factories and plantations in every known part of the world, by which it might be rendered as diffused and

Catholic as the Church of Rome". They arranged accordingly that services should be added to those already provided in order to meet what we should now call the needs of the empire: the daily prayer was to be said as regularly in His Majesty's fleet as in any cathedral at home; and the senior service was not to be ahead in this regard of the junior, for Laud had enjoined the use of the daily prayers on the chaplain of the "Factories and Regiments abroad" in 1632. A form was also drawn up for the public baptism of adults which was thought likely to be needed for the baptism of "the Natives in our Plantations". How successful these designs were, when honest effort was made to carry them out, may be judged from the fact that Henry Maundrell, chaplain of the factory at Aleppo in 1697, was able to write home and report: "It is our first employment every morning to solemnise the daily service of the Church, at which I am sure to have always a devout, a regular and a full congregation".

With this sense of Imperial responsibility went naturally the desire to teach loyalty to the Crown; and accordingly they made it obligatory "in Quires and places where they sing," *i.e.*, in all churches which had a foundation for the maintenance of choral service, to say twice each day, after the anthem which till then, with the sanction of Queen Elizabeth, had been sung at the end of the daily office, the prayers for the Sovereign and the Royal Family, appended previously to the Litany. They also provided a prayer for the High Court of Parliament to be used during its sessions, and a prayer for all sorts and conditions of men, in which the contrast is firmly drawn between the members of the Catholic Church and those who profess and call themselves Christians. Two prayers were also provided for the Ember seasons and the transference of the prayer for the clergy and people from after the Litany to be said daily after the prayer for the royal family, indicated the depth of their conviction that religious observance was the most vital need for every member of a Christian state.

The book which they had before them for this revision was practically the same as had been enjoined for use by Elizabeth in the first year of her reign, for no changes of importance had been made in it in the meantime, and she had enjoined in the Act of Uniformity of 1559, the book which had been issued towards the end of the reign of her brother Edward in 1552. The changes made by her in it only affect details, not the structure of the service, although the details were of serious importance.

We have thus arrived at the fact that our Prayer-book is, except for certain additions which have modified its tone and character, practically the same in its text as that which is commonly spoken of as Edward the Sixth's Second Book, which in its turn differed from the First Book chiefly by rearrangement, but with omissions as well as additions. What then were the sources from which the First Prayer-book was compiled and what were the principles upon which the compilers went? They tell us themselves, in their Preface, that as one result of their labours, "the curates shall need none other books for their public service but this book and the Bible, by the means whereof the people shall not be at so great charge for books as in time past they have been."

Two conclusions are obvious from this statement:—

(1) The compilers simply had in view the needs of an ordinary parish church. Among these was Confirmation, and an order for it was included in the book between the orders for Holy Baptism and Matrimony; otherwise there were none of the services which are restricted to the Episcopate. The Ordinal was published separately in March, 1550. It is also recognised that variations from the book will be necessary in cathedrals and collegiate churches.

(2) The sacrifices must have been great and manifold which enabled the compilers to bring within the covers of one—and that not a large—book, matter which had previously been contained in at least five, *viz.*, the Missal, the

Breviary, the Ritual, the Processional, and the Pontifical, and the demands of convenience have led to the separate issue again, by the king's printers and others, of the Litany, the Holy Communion (including Collects, Epistles and Gospels), and the Occasional Services, each in their own volume.

It cannot surprise us that there was great dislike for the prospect of so wide a divergence from what had been loved and valued in the previous conduct of public worship, nor that there were riots, and worse than riots, occasioned by the strong feeling of antipathy to the changes. An idea commonly held that there was enthusiastic and universal desire for such changes is not borne out by the facts. Had there been such widespread longing for the total abolition of all links with the ceremonial practice of the See of Rome it is hardly possible that in all England there should not have been 280 persons called upon in the reign of Queen Mary to seal their devotion to the new order by martyrdom. And it is significant that in the whole province of York there were only two burnings, in Wales there were three, and in the diocese of Exeter, which then included Cornwall, only one. It was from the North, and extreme West, that Elizabeth had to overcome the most opposition to her restoration of the reformed service-book, opposition which was only finally overcome at the failure of the rebellion in the North in 1569-70.

Yet that Reformed service-book was not in itself deemed unacceptable at Rome. There is good evidence for the belief that Pope Pius IV. was willing to allow it if only Queen Elizabeth would have yielded the point that she received it from him, and by his allowance; and it is indisputable that for eleven years the book was accepted and used by the great body of Romanist laity. It was only after the formal excommunication of Elizabeth and her realm by Pius IV. that there was actual schism between the adherents of the Papacy and the adherents of the religion established by the Crown in England.

The chief reason for this was that the revision of the service-books in England was a local illustration of a process which was going on all through the Papal obedience in Europe, largely at the instigation of the Popes themselves. In Portugal, for instance, in 1525 a new edition of the Breviary was promised which should be shorter, easier and free from errors; and such a Breviary was published in 1536 by the Spanish cardinal Quignonez. It must indeed be admitted that these revisions were only with a view to the clergy making a better use of the books, the needs of the laity were not considered; and it is here that the English book stands alone. Its compilation out of the former service-books in use through rearrangement and omission, followed in natural sequence from the desire of King Henry VIII. that at a crisis of some moment in his life, when he was commanding the English armies in 1543 in person, his subjects should pray for him with fervour born of intelligence. The Litany, as used in time of war, was thus put into English, and proved so popular that, step by step, the amount of English used in the public services was increased during the reign of Henry VIII. by reading the translations of the Scriptures. In his son's reign the first step taken was the insertion of "The Order of Communion," in English into the Latin Mass, and then in the next year the issue in English of the Book of Common-prayer—which was but a translation and rearrangement of parts of the five service-books already mentioned.

The result is that the bulk of our Collects, Epistles, Gospels and Prayers are identical with those in use, in the Papal obedience to-day, in the untranslated books. And in every European country service-books are issued freely from the press in which, in columns parallel with those of the Latin text, is the translation into the vernacular, so that no one who can read their own language need now be unaware of the real meaning of the service. And while the Churches of the Latin obedience thus approximate to the intelligence

in worship to secure which the English Church endured so greatly, the English Church is open to the criticism both of scholarly and scurrilous critics for the identity of her service-books with those of the Church of Rome. One instance of each will suffice to quote:—

John Evelyn makes in his diary for 25th December 1557, the following entry: "I went to London with my wife, to celebrate Christmas day, Mr. Gunning preaching in Easter Chapell on 7 Michah 2. Sermon ended, as he was giving us the Holy Sacrament, the chapel was surrounded by soldiers, and all the communicants and assembly surprised and kept prisoners by them, some in the house, others carried away. . . . When I came before them they . . . examined me why contrarie to an ordinance that none should any longer observe the superstitious time of the Nativity . . . I durst offend, and particularly be at *Common Prayers, which they told me was but the masse in English.* . . . As we went up to receive the Sacrament the miscreants held their muskets against us, as if they would have shot us at the altar, but yet suffering us to finish the office of Communion, as perhaps not having instructions what to do in case they found us in that action."

And Dr. Martineau, in his *Studies in Christianity*, writing from the Unitarian point of view says (pp. 27, 50, 51): "That a superstitious value is attributed to the baptismal form in the Church of England appears from certain parts of the Service for the private ministration of the rite. . . . The office of Communion contains even stronger marks of the same sacerdotal superstitions, and notwithstanding the Protestant horror entertained of the mass, approaches it so nearly that no ingenuity can exhibit them in contrast. . . . In its origin and earliest traditions, in the basis of its constitution and worship, the Church of England has nothing whatever to do with Protestantism, it is but the Westminster Catholic Church, instead of the Roman Catholic Church. The impelling and regulative

idea of the whole change was that of a nationalisation of Catholicism."

In the "Preface" to the Prayer Book it is stated that all suggested alterations which "secretly struck at some laudable practice of the whole Catholic Church of Christ" were rejected; and Hallam, in his *Constitutional History* (i., p. 86), while speaking of the Roman Catholics, observes that "it was always held out by our Church, when the object was conciliation, that the liturgy was essentially the same with the mass-book".

Since the year 1662 various proposals for Prayer-book revision have been made, notably soon after the accession of William of Orange in 1688, but that attempt came to nothing, and since then the chief two changes have been those in the Calendar following upon the adoption of the New Style in 1761, and those in the reading of the Bible, occasioned by the introduction of the new Lectionary in 1878. The Prayer-book was adopted in 1789 in the United States of America after the declaration of their Independence, "with most of the amendments or alterations which had the sanction of the Great Divines of 1689" as is stated in the Preface drawn up to the book proposed in 1785, but also with features copied from the Scottish Liturgy. It was accepted, with the XXXIX. Articles, in Scotland, as the service-book of the Episcopal Church, on the remission of the penal laws in 1792. It has, since 1870, undergone considerable changes in detail in the allied Churches of Ireland and the United States. In England and the daughter Churches of India and the Colonies the only changes made are those consequent upon the adoption of forms of prayer for special occasions, issued by authority competent to recommend, but not enforce them. The revision by the English Convocations, after the issue to them of "letters of business," which was presented to the Crown in 1879, has received no legislative sanction.

DIVINE SERVICE.

ITS VALUE.

The acts of worship with which the bulk of English Churchmen are most familiar are those of Morning and Evening Prayer. In this they differ from the members of other branches of the Catholic Church in East and West, for whom the pre-eminent act of worship is the Lord's Supper, called by the Orthodox "The Liturgy," by the Latins "The Mass". And theoretically the Lord's Supper is the chief and most important act of worship in the English Church; in the course of it monarchs are crowned, bishops consecrated, clergy ordained, and by it the most solemn experiences of family life are blessed. Yet practically it is not so familiar as Morning and Evening Prayer, and there are various reasons for this, partly historical, partly doctrinal.

We have to remember in the first place that when the Prayer-book was restored to England in 1662, there were few persons capable of understanding its system. For eighteen years it had been altogether proscribed, and prior to that there had been a long campaign carried on against it for more than seventy years. It was represented, and not untruly, as "nothing but the Mass in English," and its identity in great measure with the devotions of the Latin Church, caused its execration by the extreme and ribald Puritans. They, therefore, set themselves against its use, and encouraged others to neglect and desert it, with the result that even when it was restored it never had a fair chance.

According to its rubrics none might receive the Holy Communion, but such as had been confirmed or were ready and desirous to be confirmed: but there had been no Confirmations for eighteen years, and it took a long time to get the arrears of Confirmation pulled up, and the present needs met, and to get a people trained to value the frequent and regular reception of the Sacrament. Even at Durham, where there was the influence of Bishop Cosin and his son-in-law, Archdeacon Granville, it took years to get the Lord's Supper consecrated and administered each Lord's Day, and now that nearly 250 years have passed, there are still churches in our land, where the Lord's Day goes by unmarked with the Lord's own service.

Here the doctrinal reasons emerge. For the ideal of the Prayer-book is that there should not be consecration unless for Communion, and for Communion, not only of the priest, but of others with him; and this necessity for communicants, other than the celebrant, has militated, as it was intended, against such frequent consecration as is familiar to-day in the rest of the Church, and was customary in England before the Reformation. When we remember how reception once a year was compatible with attendance at the consecration every day, as it was before 1549, we can see how it was an advance upon this to have, as was the rule in Bishop Andrewes' Chapel, consecration indeed only once a month, but Communion so frequent as twelve times a year; and such frequent Communion as once in the month was far in advance of what was customary amongst the sects who still retained some place in their system for this Sacrament.

And further it was the desire of the Reformers that the spiritual life of their fellow Churchmen should be nourished and built up with regular reflection upon the wide scope of Revelation in the whole of God's Word. They therefore arranged Morning and Evening Prayer so that those who attended them should hear the Old Testament read through

once, the New Testament read through twice, and the Psalms no fewer than twelve times each year, and they believed that by adherence to this system characters would be moulded in likeness to Christ with far more effectiveness than by regular attendance at the consecration of the Lord's Supper. In this they differed from the rest of the Church, and their experiment has had results with which they would probably be dissatisfied; but we must not fail to give due weight to the deliberate purpose of the Compilers of our Prayer-book in estimating the reason for our fellow Churchmen being less familiar with the Lord's Supper than with Morning and Evening Prayer.

It has indeed been suggested that Morning and Evening Prayer are to be regarded as parallel with the services held in the Synagogues of the Dispersion for those who never had any opportunity of being present at the Temple Sacrifices at Jerusalem. The analogy fails because the Synagogue services led to the worship of the Temple—and especially its sacrifices of blood which had been shed—being regarded as unessential, and even of doubtful validity. Our Churches, however, each represent not the Synagogues but the Temple itself, and Morning and Evening Prayer are to be regarded as the daily preparation and thanksgiving for our great Commemorative Sacrifice, especially as the Prayer-book does not contemplate their use except by those who are, or are being brought up to be, regular communicants. Then they become in some sense sacrificial themselves, and their use links those who are not, on to those who are, able to communicate.

We read, for instance, at the heading of those Forms of Prayer for use at Sea, which were first inserted in the Prayer-book in 1662: "The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common-prayer," and we realise at once how all through the Navy the daily service forms a link between those on duty at the various stations and their friends

at home. Parents in England know exactly on the great festivals and holydays of the Church what their sons in the China or Gold Coasts or Pacific Stations will be doing in public recognition of the Divine claims; there will be the same psalms, the same lessons, the same collects, said by the chaplain on some floating iron fortress as by the parish priest in the town or village church. So, too, in the Army at church parade there is the same unity of worship between the soldiers in barracks or on service and the citizens whom they defend.

And how urgent the Church feels the duty of regular use of the daily service to be can be gathered from the three directions at the end of that section of the introductory portion of the Prayer-book which is headed *Concerning the Service of the Church.* They run as follows:—

"Though it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

"And all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

"And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word and to pray with him."

From these directions it is clear that the Church expects (i.) such a public recognition of God all over the land every morning and evening as can be made by the sound of the church bell summoning priest and people to the common prayers; (ii.) that no one in Holy Orders, even if not in charge of a parish, *e.g.*, such clergymen as have been or-

dained on their fellowships, is to be less scrupulous in the regular recitation of the daily office, than were the clergy of the Unreformed Church, or are the Latin clergy of to-day, in the recitation of their Breviary, and (iii.) that lay people when they cannot come to church may still take part in the service at home.

We are told that Bishop Wilberforce of Oxford once said his office in a cab: and a priest saying the common prayers privately in a railway train may turn them into a supplication for the temporal and eternal safety of the railway officials and his fellow-passengers.

In the public service of the Church the prayers are always to be said "in the *English* Tongue to the end that the congregation may be thereby edified"; but it was specially excepted, in the Act of Uniformity of 1559, that in the Universities of Oxford and Cambridge and the Colleges of Westminster and Eton where Latin was technically the vulgar tongue, the service might be said in Latin. By authority of Queen Elizabeth a Latin translation of the Prayer-book was made and issued in 1560, which contains, amongst other special features, the Commemoration of Benefactors still used in the Universities; and it must have been a welcome privilege to the old clergy, who had been accustomed under Mary to say their breviaries, to be allowed to say the Elizabethan service in the old devotional language. Even so eager a Protestant as Pilkington, Bishop of Norwich, makes this conciliatory concession to the sympathisers with the old order, when he, in 1561, insists that all clergy are to say the daily service either in English in church or in Latin at home. At the older universities at the beginning of each term there is still a celebration of Holy Communion in Latin, and the Litany is said and a sermon preached in the same tongue. At Oxford in several colleges a bell is still rung daily for Latin prayers, though the prayers are not now said, and at Christ Church the northernmost chapel is called the Latin chapel, because in it the College service was

said in Latin regularly down to 27th January, 1862, while the cathedral service was rendered in English at different hours in the choir.

When Sir A. Simpson gave his farewell address on 28th July, 1905, to the graduates of the University of Edinburgh, he told them how he had the singular good fortune to be apprenticed to Professor Goodsir, and said: "It brought me under the spell of a man of genius, who was a tireless toiler, and who sought in all his own researches and the work of his assistants what he called 'God's truth'. When I bade him goodbye, on taking my departure for the Continent after graduation, he gave me introductions to —— and —— and some hints as to the best use of my time. He ended by saying in his slow emphatic way: 'There's another thing, Mr. Simpson. See that you go regularly to church every Sunday.' I think my eyes must have asked him if he feared I might be a scapegrace, for he added with a smile: 'There's no better way to learn German'."

There are people who find, and not unnaturally, that it is a real help to them in their devotional life not always to say the service in English, that to make use of a French or German or Italian translation keeps their intelligence alert, and often throws new and illuminating suggestions into phrases of the Psalms or Collects which were never questioned because of their familiarity, and it is, of course, the greatest help to the clergy to be able to follow the lessons in the Vulgate or Septuagint or Hebrew.

And we come here to the inspiring thought that we can thus bring to the Common Prayers our personal gifts and acquisitions, and enrich the offering of the whole congregation by what we as individuals contribute. The more alert and keen each worshipper is in the joint worship the more earnest and reverent will the whole offering be. Nowhere more than in the house of God is the contagion of neighbourly influence felt; a wandering glance, a careless heart, not only prevent their possessor from worshipping,

but interfere with the atmosphere and possibility of worship for others. On the other hand, when we come to church with our hearts burdened by anxiety or elated with joy, the duty of entering into the Common Prayers is a discipline which helps us to be thoughtful for others and unselfish. And there are strange rewards for those who submit their individual predilections to this discipline of the Common Prayers in the occurrences known as *Sortes Liturgicæ*, when by some strange but not fortuitous coincidence—for it is to be regarded as the providence of an all-loving and Almighty God—the Collect, the Psalms, the Lessons, either singly or in combination, strike notes in full accord with the feelings of the passing day. Each individual prays for every one else in the congregation, and in return has the prayers of all others who are there, so that the larger and more earnest the congregation the greater the benefit derived.

But we come to the daily service less for what we may get than for what we may give—"to render thanks for the great benefits we have received at God's hands, and to set forth His most worthy praise"; and however great might be the loss of which we were sensible in ourselves from the omission of the daily service, it could not be measured against the loss and hindrance in the world unseen. Triumph is occasioned the powers of evil at the withholding from their Maker by His creatures of that which they know to be His due, and God's cause is hindered in the invisible world when in the visible there is deliberate ignoring of His sovereignty.

ITS STRATA AND THEIR SIGNIFICANCE.

The order of morning and evening prayers falls into three clearly marked divisions, which each belong to one of the great epochs in the development of our services. If we trace them back in their historical order we find that: (1) all the prayers which follow the anthem were assigned to that place in 1662; (2) the penitential introduction, including

the Lord's Prayer, was prefixed in 1552; and (3) the service from "O Lord, open Thou our lips" to and including the collects before the anthem was all that was thought necessary by the compilers of the book of 1549.

Further, when we look into this original core of the daily service in English we find that it falls into two parts of praise and prayer, praise being introduced, as in all previous forms of service right down the new and through the old covenant, by Alleluia, disguised, however, since 1549 in its translation "Praise ye the Lord"; and prayer being introduced by the mutual salutation of minister and people followed by "Let us pray".

We have already dealt with the State prayers and the other forms which were enjoined for use after the anthem in the year 1662. Yet there are some points to which attention may be drawn.

In saying *Amen* to the Prayer for the King we should realise that as he is head of the whole State in praying for him we are praying for the nation, the empire and our political constitution. For however violently the pendulum may swing in popular demonstrations of adherence to rival parties the Ministers chosen from either side are equally the Ministers of the Crown, and the Crown is the safeguard of continuity between the Administrations. It is more, however, even than that. It is a pledge of goodwill and friendliness between England and the other nations. The Prayer for the Royal Family brings before us not only the Queen and the King's immediate heirs, but his daughter the Queen of Norway and the nephews and nieces who in Germany, Russia, Spain, Sweden and Greece occupy thrones and positions of commanding influence. As we remember them before God we must be working for the drawing of the nations together as they each draw nearer to Him.

In the Prayer for Clergy and People the word curates, of course, means beneficed clergy, including even deans and

canons, as well as the clergy assistant in particular parishes. If, as it is read, it comes like an appeal from Wren and Cosin never to let their troubled times come again, it must be remembered that bishops have a far harder time now with the vastly increased populations and the higher requirement of pastoral devotion than was the case at the Great Rebellion. It was one of Archbishop Benson's sayings that in our day the bearing of the Cross had started into new proportions, and there can be no doubt that the difficulties of the Church and its rulers are as great as they ever were in the spheres of political and religious controversy. This only makes it more important never to omit the Intercession that on both them and their flocks may be poured the continual due of God's blessing.

The prayers for use in time of special need were originally Collects to be used at Masses said with special intention; but the Ember Collects received their present position in 1662, as also did the Prayer for Parliament. Both show the influence of the personal experience of their composers, Cosin and Laud. Cosin wrote the first Ember Collect, the second being derived from the Ordinal, and Laud wrote the Prayer for Parliament in its original form. The Parliament of 1643 which prohibited the Prayer-book had not received any "mandate" to that effect, and had been duly elected by the free voters of the day. Its conduct was a warning to pray for Parliament, not that success might attend its legislation for the working classes or for a full Exchequer or for an efficient army, but that it might advance God's glory, the good of the Church, and only after these were attended to "the safety, honour and welfare of our Sovereign and his dominions". The revisers loved God first and above all, and longed for England to serve Him as He desired. Hence the blessings are put in an ascending scale—peace and happiness first, we could do without them, they might be snares; truth and justice next, for they are necessary if order is to be maintained;

religion and piety last, for all depends in a State on its public recognition of religion and on the God-fearing characters of the individual citizens.

The Prayer for All Sorts and Conditions of Men starts with an adaptation of Psalm lxvii., which shows the keen interest of the revisers in "missionary work". In the plantations in America and India all were created and preserved by God, Who left not Himself without witness amongst them, to which the Christian's privilege is to show them how to respond. Next it deals with the great problems of reunion amongst Christians, and claims the title Catholic for the English Church while it prays that all who profess and call themselves Christians may be led to it. The suggestion is that outside the Catholic order there cannot be true grasp of Christian faith—a position for which there is some support in *Quicunque Vult:* "Like as we are compelled by the Christian verity . . . so are we forbidden by the Catholic religion". The prayer concludes with a petition for all who are troubled in mind, body or estate, and being specially ordered for use when the Litany was not said was never used at Evensong by its writer Gunning, Master of St. John's, Cambridge, and afterwards Bishop of Ely.

The General Thanksgiving, which is intended for use not as is the General Confession by ministers and people, but by the minister only on occasions for which no special thanksgiving is provided, though attributed to Reynolds, Bishop of Norwich, who had been one of the Presbyterian representatives at the Savoy Conference, was probably based by him on some older form such as is found in one of Queen Elizabeth's special services after the safe completion of a progress. The thanksgiving for restoring public peace at home was composed by Cosin and affords a good illustration of the general attitude of the revisers to the troubles from which they had emerged, and the persons who had caused them. The rest of the thanksgivings were inserted by authority of King James, after the Hampton Court Con-

ference to meet Puritan criticisms, which Hooker had met, but for which his reply was deemed inadequate.

The question has been raised whether it is necessary to say the State prayers except in "Quires and Places where they sing," and an anthem follows the Collects which were formerly distinctive of Prime and Compline. But as Elizabeth, by her Injunctions of 1559, No. xlix., allowed singing in any parish church before or after the service, she made every church a "place where they sing," and the State prayers are thus necessary, except where advantage is taken of the Shortened Services Act of 1872. By this it is permitted to have at Morning and Evening Prayer only one Canticle, one Psalm and one Lesson, and to go straight from the Prime or Compline Collects to the Prayer of St. Chrysostom and the Grace.

The penitential introduction to the choir offices was introduced in 1552, possibly on the model of Cardinal Quiquonez who prefixed a confession and absolution to the Mattins in his reformed Breviary. There were in Prime and Compline, at the opening and close of each day, confessions and absolutions, and it may have been our reformers' intention to perpetuate and emphasise this feature of those two Day Hours, though what we have are original compositions not translations. The Exhortation is also an original composition, remarkable for its excellent explanation of the purpose of Divine service and the relative importance of its component parts. The sentences from Holy Scripture had been for the most part in use as "Little Chapters" in Lent, their purpose is to incite to penitence and to deepen faith in God's mercy.

In this penitential introduction a note is struck peculiar to the English Church, and one on which the Tractarians loved to insist as being meant to give a tone to our whole service; the English Church according to them had as its characteristic the cultivation of penitence with its fruits of

humility and meekness. The direction to kneel, irrespective of the season of the Church or the status of the worshipper, marks one great difference between the English and the early Church: for in primitive times kneeling was only required of penitents and was prohibited during the Paschal season.

The Absolution which follows is a declaration of a fact that God does pardon those who comply with certain conditions, the conditions of repentance and faith which were required before the remission of sins in baptism and which are required equally before the remission of post-baptismal sin. But though the absolution is not even a prayer for pardon, merely a declaration that God bestows it, it is a charter of hope for penitents. We come to worship as people conscious of a tendency to sin, and therefore, after the "Our Father," take up the phrases of the fifty-first Psalm and make David's prayer our own. We come to worship as redeemed pardoned sinners—a very different conception from that of a "pleasant Sunday afternoon": for sin is a great fact in our lives, and Mattins and Evensong recognise our need of help and pardon to begin with.

Then comes the "Gloria" of which it is impossible to exaggerate the doctrinal importance. In Alexandria 1,600 years ago it was sung with a different preposition for each of the Three Persons, and Arius perverted the truth of their mutual relationships into a proof of their mutual inequality. Then Athanasius arose to defend the true doctrine, and in the issue, in order to exclude heresy, the same preposition was used in the Gloria in each case.

The use of the Christian Gloria at the end of the Hebrew Psalms redeems them from all that was national in tone or expression and makes them suitable as hymns of the Catholic Church.

We now come to the core of the service which really consists of the recitation of the Psalter, linked on to the Lord's

Supper by the Collect for the day. The structure of services outside the Liturgy is seen most clearly in the Thanksgiving of Women after Childbirth, which consists of a Psalm, the Lesser Litany, Versicle and Collect. In daily Morning and Evening Prayer as it stood in the book of 1549 this simple structure was modified by the recitation of the Psalter being informed by the Lessons, expanded by the Canticles and summed up in the Creed.

The earliest reference we get to these Christian services other than that at the Easter Vigil, when Peter was set free from Herod, is the incident at Philippi when an earthquake took place about midnight as Paul and Silas were praying and singing hymns unto God. They were keeping the same kind of vigil as that before Easter, looking for deliverance from their captivity by the Lord Who did not fail them; and as the associations of the Passover and deliverance by God were always present at the celebration of the Lord's Supper it became customary for Christians to keep a solemn vigil overnight whenever in the early morning it was their intention to show forth the Lord's death at least once more before He should come.

The long hours from sunset to dawn were as we can see from the incident at Troas a great physical strain, and in course of time they were assigned to three separate services with periods for rest between each. Of these the first was *Vespers*, and with it was connected the hymn for the lighting of the lamps, "Hail Gladdening Light"; the second was the midnight service or *Nocturns;* and in the early morning, when the angels had sung "Gloria in Excelsis," came *Lauds*. There were other hours of prayer observed besides these, some of which were taken over from Jewish and Apostolic observance; and by them the twenty-four hours were divided into eight separate portions, each of which had its own special office. But in the first year of Edward VI. it was forbidden to use any offices but those of Mattins before, and Evensong and Compline after, Mass; and two

years later, in the first Prayer-book, there were only the two daily services of Mattins and Evensong. Of these Mattins corresponds to the divisions of the Vigil known as Nocturns and Lauds, and Evensong to Vespers, with which, however, by the sixteenth century Compline had become practically inseparable. Indeed the work done by our Reformers corresponds to the exact significance of their name, for what they did was to re-form the services, taking the similar features of services which had been said in succession and amalgamating them so as to form one service.

Thus Vespers and Compline were said at 3 in the afternoon in the summer months, and at 2.30 in the winter. Vespers contained the recitation of Psalms in regular order, so many each day, a short lesson from Holy Scripture, the "Magnificat" and the Sunday or Festival Collect. Compline contained four invariable Psalms, a short lesson, the "Nunc Dimittis" and "Lighten our Darkness". The hymns of the two offices were omitted, but their other features were rearranged, and our one office, Evensong, combines the Psalms, Lessons, Canticles, and Collects of the pre-Reformation Vespers and Compline. Mattins similarly is developed out of Nocturns and Lauds, but had added from Prime its distinctive Collect: "Almighty . . . Who hast safely brought us to the beginning of this day," and the reason why *Benedicite* was obligatory in Lent was that in the old services *Te Deum* was not used in that season; and the Reformers were obliged to take, as an alternative to it, the Benedicite from Lauds of which the distinctive canticle was *Benedictus*. The *Venite* was characteristic of Nocturns or Mattins, and is known as the Invitatory Psalm. It was a wonderful guidance which led to its insertion in this place, for it opens with sunshine and ends with storm, the delight in Creation with which it commences gives way to other emotions, until at last there is the thunderclap of God's oath, excluding those who have had chances and wasted them from entering into rest. There is peculiar force in its warnings,

especially to those whose only chance of public worship is on the Lord's Day, and still more to those who having chances on other days neglect both them and also the Lord's Day; for public worship makes us enter into rest, and prepares us for the keeping of that Sabbath rest which remains for the people of God. Those then who neglect the preparation on earth would be unfit for the enjoyment of heaven, and it is Love manifest as Wrath which excludes them.

It is only within the last few years that the authorship of the *Te Deum* has been established, and we know now that it was composed by Niceta, Bishop of Remesiana, at the end of the fourth century, in rhythmical prose after the pattern of the *Gloria in Excelsis*. It falls into three strophes which lead up from the furthest extent of the possibility of praise to the adoration of a particular congregation. The first embraces Creation, and especially the angels, in the hymn which Isaiah heard from the Seraphs: the second embraces the Church which in all its divisions professes the Creed; the third contains the prayer of the particular congregation to their Saviour, Whose Incarnation and Saving Death are pleaded that grace may be granted now and glory hereafter; in this the act of praise turns into a creed—"We praise Thee" becomes "We believe that Thou," etc. Two phrases may be noted: *noble* really means *white-robed*, the symbol being taken from the emperor's personal bodyguard which was clothed in white; *sharpness of death* means the sting of death as in the Lesson for the Burial Service "the sting of death is sin". In the verse "make them to be numbered with Thy Saints" there has been a misreading of the Latin through which "numbered" has been substituted for "rewarded". The present conclusion of the *Te Deum* was not originally part of it. The first two of the added lines, "O Lord, save Thy people," are versicles repeated before the Collect for the Day, and became fixed in this place because said as a responsory after the *Te Deum* before the Lesson;

the six lines which follow vary in their order in different early manuscripts, and have a similar origin to the first two.

The *Benedicite*, or Song of the Three Children, was certainly not sung by them in the furnace of fire. Its attribution to them is a literary device which could not impose on any one. Yet it would have been most suitable to that occasion if they had sealed their protest against the idolatry of Babylon by calling on every object which Nebuchadnezzar and his court might have been tempted to worship to render worship in their turn to the God of Israel.

The symmetry of its construction and the refrain which concludes each verse are both characteristic of Hebrew poetry. After the first verse which is introductory we get four times four verses dealing with heavenly bodies and powers; then the earth in its lesser completeness, three times three verses leading up from earth through the waters and animals to man; then three verses descriptive of the Holy Catholic Church—God's chosen people, the ministry, the laity, last of all three verses descriptive of the Communion of Saints—the blessed dead, the pure and penitents mingled in the faithful, the individuals by whom the worship is offered; to each of us Ananias, Azarias, and Misael may stand for those nearest to us in the congregation—as we offer our own worship we encourage them to join in.

We now come to the three Gospel Canticles formerly distinctive of Lauds, Vespers and Compline. All show the welcome given to the Gospel when it was first made known at the birth of Our Lord, all are full of the missionary spirit, and all show how we who value the Gospel ourselves are to secure its being made known to others. In them we claim our place as the inheritors in the Christian Church of the Covenant made by God with Israel; and their presence in the Prayer-book would alone suffice to answer the cavil that no provision is made in our public worship for bringing before the minds of the worshipper the claims of foreign missions.

Who, for instance, could enter at all into the situation of *Benedictus*, where an aged father gives God thanks for the birth of his little boy, and not realise that the words, "Thou, my babe, shalt be called the prophet of the Most High," were a solemn dedication of the first-born to work in the mission field? That is not, of course, their only application, but it lies on the very surface of the words, as the title Most High is so frequently used of God by those outside the Covenant (*e.g.* Gen. xiv. 18; Dan. iii. 26; v. 21).

The *Magnificat* again shows the triumphs of the Gospel in spite of the opposition of heathenism: "He hath put down the mighty from their seat," *i.e.*, the princes from their thrones, shows the defeat of the persecutor and the victory of Christendom in spite of repressive legislation. It amuses us to think that when the American Prayer-book was compiled *Magnificat* was omitted from it on the ground that it was unsuitable for bearded men to sing, "My soul doth magnify the Lord, for He hath regarded the lowliness of His handmaiden!" But there is peculiar appropriateness on days when we have made our communions in the words, "He hath filled the hungry with good things and the rich He hath sent empty away," with their suggestions for self-examination as to the way in which we went to "God's Board".

Last of all *Nunc Dimittis* is a thanksgiving, by one who has waited long years in faith, at the way being made clear at last for the accomplishment of God's purpose. For "Thy Salvation" is not abstract but concrete; it refers to the Babe held in Simeon's arms, the instrument by which God's salvation was to be wrought out for the world at last, and the phrases, "Light of the Gentiles, Glory of Israel," are in apposition with it.

Of the Psalms provided for use as alternatives to the Gospel Canticles on certain days it need only be said that they are as prophetic as any of the Psalms of the world-wide dominion of the Lord. They therefore carry on the note

which has been sounding ever since the utterance, "Praise ye the Lord," and prepare us for the Creed, which summarises all we know about God, and forms our highest possible act of praise. Our whole being is to be set on winning those who cannot yet say it to the desire and habit of saying it.

Here it may be urged that the use of the Athanasian Creed repels people from the faith, and spoils for them the festivals for which it is appointed. It was to be used, according to the directions of the Prayer-book of 1549, on the six great doctrinal Festivals of Christmas, Epiphany, Easter, Ascension Day, Whitsunday, and Trinity Sunday, prior to the Apostles' Creed: but in 1552 it was ordered to supersede the Apostles' Creed, and said on seven Feasts of Apostles, so that it ought to be used once a month all through the year, and would be were it not for this objection. But the Athanasian Creed simply states the responsibility of individuals for what they believe and their obligation to maintain their faith. In its references to eternal punishment it does not go beyond the words of Our Lord Himself, and, as Charles Kingsley loved to point out, it contains two phrases of inexhaustible preciousness: "they that have *done* good shall go into life everlasting," "this is the Catholic faith that we *worship*".

As for the substance of the Athanasian Creed we may say that it is the clearest statement of those two "articles of the Christian faith," to which in our baptism we were pledged, *viz.*, the Incarnation and the Holy Trinity. The same two articles are stated with much more fulness in the Nicene and the Apostles' Creed, which contain what the Athanasian Creed does not, *viz.*, references to the Church and Sacraments. It is this which makes the Athanasian Creed so useful a symbol of "Fundamental Christianity". In the American Prayer Book it has never had a place, and in the Irish Prayer Book the rubric directing its use was struck out at the Revision.

In the Apostles' Creed we express our faith in the Three Persons of the Blessed Trinity, and then in three gifts, derived, one from each Person, through the Church—an organisation visible here on earth which is described on its invisible side, as the home of grace and means of union between us and the angels and the departed, as "the Communion of Saints". From the Father we get forgiveness, the resurrection of the Son is the pledge that we shall rise again, and the life everlasting comes from the Holy Ghost, the Lifegiver. The division of the Apostles' Creed into twelve articles, assigned to each of the twelve Apostles as their contribution to the common stock of teaching, has nothing to justify it in the history or structure of the Creed, which can, however, be traced back to the very earliest days as having been used in the apostolic city of Rome, and it is from its use in the apostolic city that it gets its name.

After the Creed has crowned our praise we turn to prayer and at once ask mercy from each in turn of those Three Persons of the Blessed Trinity in Whom we have expressed our belief. This shows the organic structure of the service. It has not been thrown together anyhow but proceeds on a definite plan. First we turn to God in confession and then with David's penitence sing David's psalms of praise, dwelling on God's purpose of mercy to the world revealed in the history of the two covenants, a purpose which is destined for all who will with heart and mouth profess their belief in Him, and then we crave His mercy before we begin our work of prayer.

Of course we begin with the Lord's Prayer, and then the priest stands, singled out as the representative and mouthpiece of the congregation which remains kneeling. To the versicles and responds which follow the Puritans objected, as an unseemly tossing to and fro of prayers, but they are the Church's method of training us in ejaculatory prayer, than which nothing helps more in illness or temptation. We shoot out from our souls short prayers like these, which go direct as a dart to their aim, and when we have neither

time nor energy for long prayers we can remember that there is a place in public worship itself for prayers which are mere ejaculations.

Then come three Collects, preceded by a direction which shows how our mother trusted and trusts to her children's common sense. There was need for the rubric to be expanded to cover the contingencies of Lent or Advent, and we must regard "the Collect for the Day" as an elastic description which may cover the use of several collects, as in Advent or Lent or the Saints' Days after Christmas.

The invariable collects at Mattins and Evensong are very old, that for Grace at Mattins being taken from Prime, and that for Peace at Evensong being taken from Compline. Every Roman Catholic priest and religious says them every day, and our use of them too is a witness to the real internal unity of the Church—the divided streams flow from the same Source of Grace towards the same Sea of Bliss.

Of the two collects for Peace, which though derived from the Latin, were only inserted in the daily offices in English in 1549, and are not in the Breviary, that at Evensong is one of the least successful of Cranmer's versions. Bishop Wren wanted to alter the order "that both our hearts" to "both that our hearts" in order to meet criticisms, and it is a pity the Revisers did not agree to the change. The Collect for Peace at Mattins is one of the most cheering prayers we have. Apart from its other teaching it is a daily reminder that the disunion of Christendom is an offence to God, and though we have been cut off from the Eastern and Western Churches and have had to watch Dissenters cut themselves away from us, we still assert the unity that comes from the knowledge of God—knowledge in which stands, *i.e.*, consists, our eternal life, as our Lord taught: "This is life eternal that they might know Thee, and Him Whom Thou has sent, even Jesus Christ" (St. John xvii. 3).

The Collect for the Day, which precedes the invariable collects is the link between Divine Service, as Mattins and

Evensong are elsewhere called, and the Lord's Supper. Through the Lord's Supper day by day the door is opened in heaven, and light and grace stream down through it: to that open door a fresh aspect of the Church's need is continually presented through the changing collects. As the earth revolves on its own axis and gives each part of its surface in turn to the light and sun, so in the variation of the collects the Church derives for each successive need the grace and light required, and Mattins is the daily preparation and Evensong the daily thanksgiving for the daily bread given from heaven at the Lord's Table.

THE LESSONS AND PSALMS.

The variety which is introduced into the service by the frequent change of Collects is enhanced by the more frequent change in Psalms and Lessons, the Psalms being read entirely through every month but February, and the Lessons arranged so that each year the Old Testament is read through once and the New Testament, except the Revelation, twice.

There are on certain days special Lessons which have in their teaching a direct reference to the commemoration for which they are appointed, and this is a survival from the pre-Reformation system in which an attempt was made to secure Lessons bearing directly on the thoughts connected with each holyday. Praiseworthy though the effort was it broke down, and experience seems to teach the need and desirability of having some "common" lections for saints' days, as even in the Lectionary of 1872 there are failures to meet the situation.

As the Reformers said in their preface, which is now the section headed "Concerning the Service of the Church," the original purpose of the ancient Fathers was "all the whole Bible (or the greatest part thereof) should be read over once every year"; and their own efforts were to produce "an Order for prayer and for the reading of Holy Scripture, much agreeable to the mind and purpose of the old Fathers," as they

believed the whole Bible should be read in order to maintain the proportion of the faith. At the same time they used themselves, and trusted others to use, discretion, stating that the Old Testament was to be read, "except certain books and chapters which be less edifying and can best be spared, and therefore be left unread," and leaving to ministers if they thought well permission to substitute others for the appointed chapters, as may be seen in the Admonition prefixed to the Second Book of Homilies in 1564. This confidence in discretion, acknowledged by Archbishop Abbot, and the statement about the less edifying chapters of the Old Testament, were removed in 1662 when the Churchmen had been obliged at the Savoy Conference to show cause for the retention of the Apocrypha.

Hooker explains in the "Ecclesiastical Polity" that the reading of the Lessons is a kind of preaching; they certainly do tend to remove ignorance of the history of the chosen people, the first Lessons on Sundays being chosen to instruct those who are unable to attend week-day services in the development of God's purpose of mercy. It is a good thing to follow the Lessons in the Bible, *i.e.*, the original Greek or Hebrew, or in some version in another modern language than English, as other translations often throw new meaning into a familiar and neglected phrase of our English rendering. Both the Society for Promoting Christian Knowledge and the Bible Society supply a large variety of such translations: and in Bagster's Polyglot Bibles each particular page has the same contents no matter in what language the Bible may be. This is a great convenience in finding familiar texts.

So last of all we come to the consideration of the Psalms, which are so great a link between the worship of the Temple and the Christian Church.

Hooker's description of them is well known. "The choice and flower of all things profitable in other books the Psalms do both more briefly contain, and more mov-

ingly also express, by reason of that poetical form wherewith they are written. The ancients when they speak of the Book of Psalms used to fall into large discourses, showing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of divine men; it is of things heavenly an universal declaration, working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terror of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone to read them as other parts of Scripture he doth." Of course they are not all by David, though they are so styled in the Prayer-book. We have only to turn to our Bibles to find that, though the first book is principally David's, the second and third come from the Temple singers, with stray Psalms

of David inserted to save them from oblivion, and the fourth begins with that beautiful "Song of the Desert Sunrise," which is so appropriately ascribed to Moses. Yet, though they are not all by David, they all express the mind of David's Greater Son, and one of the most profound commentaries on them is that entitled, "The War Songs of the Prince of Peace". Their clear reference to Our Lord is the reason why some are specially chosen for use on the days of His Birth, Death, Resurrection and Ascension. The choice of the penitential Psalms for Ash Wednesday was obvious, and the four selected for Whitsunday show the work of the Holy Spirit in Creation and in the Church. In the American Prayer-book there are special Psalms for ten more holydays, and also twenty selections of Psalms, one of which may be substituted for the Psalms of the day. A curious result of the Reformers' arrangement that the whole book of Psalms should be read through once each month is that each of the Psalms (iv., xxxi. 1-6, xc., cxxxiv.), once proper to Compline, is said at Morning Prayer.

There are coincidences also between the language of the Psalms and our own emotions which are often striking. Laud, for instance, notes in his diary the date of his arrest and the Evening Psalm, "It was comforting, I felt it a message". Mr. R. E. Prothero's *Psalms in Human Life* is a storehouse of associations of this sort which have clustered round the Psalms. So also is Mr. Charles L. Marson's *The Psalms at Work*.

The colon printed in the middle of each verse has nothing to do with the sense of the Psalms, sometimes, indeed, interfering with it, but they mark the place where in choirs the second half of the singers took up the second part of the verse. In some churches the Psalms are still chanted thus, and where they are read by priest and people, so that to the priest's reading as far as to the colon the people answer with what follows, they are sooner committed to memory than any other way.

One or two difficult verses may be noticed :—

"Speaketh good of the covetous whom God abhorreth" (x. 3) should be "and the covetous blasphemeth God" both to maintain the parallelism and because when "speaketh good" was euphemistic for "blaspheme" the word translated "abhorreth" was added in the margin to show what "speaketh good" really meant; and then moved into the text from the margin to the complete bewilderment of the translators.

"Or ever your pots be made hot with thorns so let indignation vex him even as a thing that is raw" (lviii. 8) is really a prayer that the enemy's destruction may be as sudden and complete as that which befals the travellers' dinner when they have put their raw meat into a pot, heaped thorns round it and kindled them to cook it, and a gust of wind comes, knocks the pot over, upsets its contents, and sends them and it rolling away.

It is difficult to discern the symbolical description of Egypt in lxviii. 30. The "company of the spearmen" should be the beast of the reeds, *i.e.*, the crocodile or hippopotamus, and the herd of bulls, *i.e.*, the nobles, with the calves of the people, *i.e.*, the wage-earners, are equally the object of God's rebuke. They are to bring tribute of silver to Him, their alms going with their supplications.

"Moab is my wash-pot, over Edom will I cast out my shoe" (lx. 8; cviii. 9). The King to whom God in His sanctuary speaks this oracle is promised that although Moab and Edom are boasting in revolt, they shall be reduced to vassalage, Edom becoming the slave to whom the master tosses his sandals, Moab the bearer of the water for him to bathe his feet. The verse brings to mind the humility of Elisha who poured water over the hands of Elijah, and of John Baptist who said that he was not worthy to stoop and unloose Our Lord's sandal thongs.

The printers are responsible for departing from the sealed books in Ps. lxvii. 4, "Praise Him in His Name, yea, and

rejoice before Him," and giving the Authorised Version, "Praise Him in His Name JAH," etc. It is their fault too that the comma is in the wrong place in Ps. lxi. 9, "the children of men are deceitful upon the weights, they are altogether lighter than vanity itself," which should run "the children of men are deceitful; upon the weights they are lighter," etc. But it is the translators who are to blame for inserting "round" before "world" (xciii. 2; xcvi. 10; xcviii. 8), and "marvellous" as an adverb before "worthy" (cxlv. 3), without having any equivalent for these words in the Hebrew.

In some recent editions of the Psalter for chanting in church steps have been taken to make the rendering more intelligent by adapting the music to the structure of the Psalm, and by getting the most careful arrangement of the English Text. The late Bishop Westcott was the pioneer of this work in the *Paragraph Psalter* he compiled at Peterborough, but his labours have been carried further both in the *Sarum Psalter* intended for plain chant and the *Southwark Psalter* which has Anglican settings.

RITES INSERTED IN EVENSONG.

THERE are several rubrics which show that it was customary after the Second Lesson at Evensong to make a break in the service and insert other rites which were likely to edify the congregation if performed in public. Every Sunday for instance the children were to be catechised at this point:—

"The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

"And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn."

On any Sundays, if it were necessary, Holy Baptism was to be administered:—

"When there are Children to be baptised, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint."

Here also, if there were no Morning Service, or they had been omitted then by accident, Banns were to be published:—

"First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the Second Lesson: the Curate saying after the accustomed manner".

Here, too, we learn from Bishop Wren it was customary to insert the Burial of the Dead.

The reason for the choice of this time is well stated in the first rubric for Public Baptism of Infants, and though it is there contemplated that Baptism might be administered either at Morning or Evening Prayer, the mere prospect of lengthening out a service which was to be followed by Litany, Sermon, and Holy Communion, would tend to drive Baptisms away till the afternoon.

"The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holydays, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly baptised into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptised upon any other day."

We shall, therefore, take these services in their Prayer-book connection, treating first of Holy Baptism, whether public or private, then of the Catechism, then of the Baptism of adults, and of Confirmation, and lastly of the Burial Service.

HOLY BAPTISM.

There are directions in the Prayer-book for this service which are often overlooked as they are placed at the beginning of the service for the Ministration of Private Baptism of Children in houses. But they are of considerable importance as they indicate the mind of the Church as to the age at which the child should be baptised and the essentials of a valid Baptism.

"The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holyday falling between, unless upon a great and reasonable cause, to be approved by the Curate."

It follows from this that the age at which the children of Christian parents are to be brought into covenant with God is similar to that at which Jewish children were circumcised, *viz.*, eight days after birth. The Parish Registers yield abundant proof how faithfully this provision was observed: *e.g.*, Oliver Cromwell was born on 25th April and baptised 29th April, 1599; Thomas Wilson, Bishop of Sodor and Man was born 20th December, a Sunday, and baptised the following Friday, Christmas Day, 1663.

"And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptised at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:—

"First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the minister shall pour water upon it saying these words;

"N. I baptise thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Then, all kneeling down, the Minister shall give thanks unto God, and say,

"We yield Thee hearty thanks, etc.

"And let them not doubt, but that the Child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again. Yet nevertheless, if the Child, which is after this sort baptised, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptise that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

"I certify you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptised this Child."

With regard to private baptism itself Wheatley writes: "I humbly presume to give a hint to my brethren that the prayer appointed for the Consecration of the Water be never omitted. For besides the propriety of this prayer to beg a blessing upon the administration in general, how necessary a part of the office of Baptism the primitive Christians esteemed the Consecration of the Water. And here it is to be noted that by a provincial constitution of our own Church, made in the year 1236 (the twenty-sixth of Henry III.) which is still in force, neither *water* nor *vessel* that has been used in the administration of private Baptism, is afterwards to be applied to common uses. But, out of reverence to the Sacrament, the *water* is to be poured into the fire, or else to be carried into the Church to be put to the water in the baptistery or font, and the *vessel* also is to be burnt or else appropriated to the use of the Church, perhaps for the washing of the Church linen."

It is clear that for the valid administration of the Sacrament the only two things required are the use of water and

of the words prescribed by Our Lord. But from the words in the rubric "lawful Minister" it has been argued that the Church of England does not recognise the baptism administered by Dissenters. It is not open to doubt that a priest should be obtained if possible and failing him a deacon, and that, if no one in orders can be found in time, then a communicant should administer the Sacrament, and a man preferably to a woman. But baptism by a woman is perfectly valid if the right words and matter have been used, and water which has been boiled, or even used for an infusion such as tea, may be used in great emergency, but soup or milk would not be permitted.

A special service is provided for the "reception into the Church" of children who have been privately baptised, of which the distinctive feature is the Signing with the Cross; this is probably a survival of the old "sealing" which followed immediately upon Baptism in early days, and still accompanies the rite of Confirmation in the Scottish Church.

"And note, that there shall be for every Male Child to be baptised two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers."

The private baptism does not dispense with the need for Godparents, they have to come to church and make the same undertakings for the child whose sponsors they are as if baptism and reception into the Church took place at the same time in the public service.

The ministration of public baptism is, as we have seen, to take place after the Second Lesson at Morning or Evening Prayer.

"And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

"Hath this Child been already baptised, or no?

"If they answer, No: Then shall the Priest proceed as followeth," *i.e.*, with a short address to the whole describing the need for baptism from Our Lord's words to Nicodemus. Two prayers then follow in which the gifts connected with

baptism, *viz.*, the remission of sins by spiritual regeneration, are asked for, the people all kneeling. They stand for the Gospel which describes Christ's blessing of young children and for the application of it to the custom of infant baptism, said to be a "charitable work" which God "favourably alloweth," *i.e.*, commends, and a thanksgiving is offered for the grace already received by those present which turns into a prayer for the little candidate to be made an heir of everlasting salvation.

The interest of the whole congregation having been thus awakened the priest directs himself to the Godparents, pointing out that a covenant requires two parties and that God has undertaken certain things which they must meet by undertaking others on behalf of the child. Accordingly they make undertakings of renunciation of sin, loyalty to the faith, and obedience to the commandments of God. Then come four short prayers for the candidate, which with that which follows them used to form the service for the consecration of the water. The actual administration is generally now, as it must always be in private baptism, by affusion, though immersion is contemplated in the rubrics.

"Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

"Name this Child.

"And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying," etc.

The priest takes a child on to his left arm when he is going to baptise by affusion, but if he is going to immerse he must take it "into his hands" the right being placed over the face, so that while the palm closes the mouth the thumb and little finger close the ears and the other fingers the eyes and nostrils, and the left hand at the child's back, so that it can be dipped first on its right side, then on its left, and thirdly face downwards. It is thus that infants are christened in the Eastern Orthodox Church.

Obviously when immersion took place there was need for the little one to be clothed immediately, and for this purpose a "chrisom" was used, being put on by the priests with words indicating its symbolism; made of white material it was the type of baptismal innocence. The chrisom was brought back to the church by the mother when she came to give thanks for her recovery, the early date at which the sacrament was administered preventing her from being present at her child's christening.

After the baptism in 1549 came the anointing, accompanied with the words "Almighty God . . . vouchsafe to anoint thee with the unction of His Holy Spirit". This was omitted in 1552, and its place taken by the sealing with the sign of the Cross and the very emphatic declaration that the "child is regenerate and grafted into the body of Christ's Church". The congregation kneel for the "Our Father," in which they join, and for the following thanksgiving, in which is incorporated St. Paul's teaching about the moral response required to baptismal grace. Then, all standing up, the priest gives directions to the sponsors for the education of their Godchild in the Creed, Lord's Prayer and Ten Commandments, and "all other things which a Christian ought to know and believe to his soul's health," and for the child to be confirmed in due course. Two notices are placed at the end of the service:—

"It is certain by God's Word, that Children which are baptised, dying before they commit actual sin, are undoubtedly saved.

"To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV."

Of these the first is not to be interpreted as meaning that children not baptised are undoubtedly lost; and that therefore any one, communicant or not, may baptise. Wheatley says: "As to the pretence of the child's danger we may be

sure that its salvation may be as safe in God's mercy without any baptism as with such a one as he has neither commanded nor made any promises to: so that where God gives no opportunity of having any baptism administered by a person duly commissioned it seems much better to leave it undone".

The second notice refers to the canon drawn up after the Hampton Court Conference in which the use of the sign of the Cross in baptism is defended and explained, and in which there is the important statement that in our Reformation there was no intention of the Church of England "to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all which they held and practised".

A direction from the end of the service for baptism of adults may be conveniently placed here:—

"If any person not baptised in their infancy shall be brought to be baptised before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism: only changing the word [Infant] for [Child or Person] as occasion requireth".

The Ministration of Baptism to such as are of Riper Years and able to answer for themselves naturally follows the same lines as the Office for Infant Baptism, the chief difference in text of the service being that the Gospel is taken from Our Lord's discourse with Nicodemus, and the exhortation based on it is longer than that for infants. In the directions for the service, however, there are differences which deserve attention:—

"When any such persons, as are of riper years, are to be baptised, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of

the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

"It is expedient that every person, thus baptised, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion."

The bishop is to be apprised of the intention to baptise an adult, and the baptism is to be administered as nearly as possible in connection with confirmation; according to primitive custom it is also to be prepared for by prayer and fasting.

At the time of baptism the priest is to take the candidate by the hand and either dip him, if it is a font suitable for immersion, such as that in the Baptistery at Ravenna and those recently placed in Lambeth and other parish churches, or else is to pour water on him. This, according to the usual artistic representation, was the method adopted by John Baptist and early Christian ministers of the Sacrament; they simply poured water from a shell or similar vessel over the heads of the candidates standing in the water with their feet only just covered by it.

Our directions are: "Then shall the Priest take each person to be baptised by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

"N. I baptise thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Two instances may be given of the merely physical change wrought in adults by their spiritual regeneration. Baring-Gould relates: "At Heliopolis, in Phœnicia, A.D. 297, one day, on the stage, was performed a parody of Christian rites for the amusement of the heathen spectators. A large bathing tub was introduced on the stage, filled with warm water, and the clown, Gelasius, was

dipped in it, the other clown pronouncing over him the sacramental words. When he rose from the bath and was vested in white, it was observed that a change had come over him; the jesting air and laugh were gone, and a solemn expression had overspread his countenance. 'I am a Christian,' said he; 'in the font I saw a dazzling light. Therefore, I will die as a Christian.' Thereupon the people rushed on the stage, dragged the poor actor forth, and stoned him to death outside the theatre." And in the present year, a missionary from India has recorded how when a native had been baptised after long and careful preparation he was met within half an hour of the ceremony by the priest who had performed it, and who failed to recognise him so great was the change in his countenance—he had indeed, in Christ, become "a new creature" (2 Cor. v. 17).

The service was originally drawn up for the use of the natives in the plantations, or as we should say to-day for the needs of the mission field, and some missionary bishops are able to return to the old custom stated in our Prayer-book from 1549 till 1662 of having baptism on Easter Eve and Whitsun Eve, administered with much solemn and symbolic ceremonial. A less important reason for the service was the need for baptising people who had grown up without this Sacrament during the years when the Prayer-book was suppressed. A story is told of George Bull, afterwards Bishop of St. David's, that he once by request baptised a child of Dissenters during the Great Rebellion, and was afterwards complimented by the parents on the way in which he performed the ceremony, words being used to the effect that were the Prayer-book service anything like what he had used there would be no objection to it possible. It turned out that he had used the Prayer-book service, which he had committed, in its entirety, to memory.

THE CATECHISM AND CONFIRMATION.

The reason for taking these two services together is that until 1662 they were printed under the one heading "Confirmation wherein is contained a Catechism for Children". There was a long introduction, which contained in its first two sections the same substance as the Preface to our present Confirmation Service; in the next gave reasons why confirmation is "most meet to be ministered when children come to that age that partly by the frailty of their own flesh, partly by the assaults of the world and the Devil, they begin to be in danger to fall into sundry kinds of sin"; and in the last reassured those who might think "any detriment shall come to children by deferring of their Confirmation that it is certain by God's Word that children being baptised have all things necessary for their salvation; and be undoubtedly saved".

This last explanation was necessary, as the position taken up by our Reformers differed so greatly from that of the primitive and Orthodox Church, where communion was given to infants immediately after baptism and chrism. There is no difference in strength and solemnity between the two "Excepts" of Our Lord which refer respectively to baptism and communion (St. John iii. 5; vi. 53), and in the East children are communicated at baptism, again when they are about five years old, and again after their first confession, the preparation for which corresponds to our preparation for confirmation. Indeed a careful preparation for confirmation in our own Church often leads to a sincere desire for the individual assurance of pardon, but such confession as precedes that individual assurance is not of obligation on the candidates who are to be confirmed.

The preparation for confirmation is to be along the lines of the Church Catechism, in which the curate is to give instruction after the Second Lesson at Evensong on Sundays and holydays, which would mean, if interpreted according

to the usual hours of service when the direction was first given, in the afternoon. And the afternoon is obviously the most convenient time for children to be brought out. What we now call evening services, *i.e.*, services after six o'clock, were unknown in the parish churches of England until the early decades of the nineteenth century. It was left to the bishop also from 1540 to 1662 to "appose" or "put to" the children to be confirmed such questions as he might think fit from the Catechism, but in the strain of the service otherwise upon the mental and spiritual faculties of the children this discretion has been wisely omitted.

There are many excellent commentaries on the Catechism, in particular that by Dr. A. W. Robinson, published by the Cambridge University Press. The title *Catechism* has become inappropriate for a series of questions and answers in which not a single answer *echoes* or incorporates the question, so that for a child only to know the answers in our Catechism, without the questions, is for it to have its mind burdened with a number of incomplete and consequently irrational statements. There is a great contrast in this respect between our Catechism and those drawn up for a similar purpose in the Latin and Greek Churches, where the "echo" is a marked feature, and each answer is a complete sentence, echoing and incorporating the question.

Our Catechism starts with what has been done for us when our name was given us, and there has been some controversy as to the exact significance of the answer "N. or M." Some take it to be a printer's error for "N or NN," alleging the latter to be a symbol for the plural "Names": but at the time when the Catechism was drafted no child had more than one Christian name given to it, and the registers show that only in the eighteenth century in town parishes, and in the nineteenth century in country parishes, did the custom of giving more than one Christian name gain acceptance. Another explanation is that it means "Boy's name" or "Girl's name" according to the sex of the

child addressed, because N is the initial letter of Nicholas, the Patron of boys, and M of Mary, the Patron of girls.

After the name has been answered, and it is ascertained that it was given in baptism, two answers explain the nature of the baptismal covenant, and the Creed, Ten Commandments and Lord's Prayer follow, each with their own summary. It was proposed in the year 1688 to insert four questions and answers about the Church after the summary of the Creed before the Ten Commandments, but the proposal failed, as did also the labours of a Committee of the Lower House of Convocation which in 1887 drafted a series of questions and answers about the Church and ministry to supplement the Catechism. The result is that the Apostles' Creed is interpreted as containing "what we chiefly learn" and, comparatively, less important matter: but "what we chiefly learn" exactly corresponds with the substance of the Athanasian Creed.

Until 1604 the Catechism ended at the explanation of the Lord's Prayer, but the twelve questions and answers dealing with the two Sacraments of our Lord's Institution were then added. They were compiled by Dr. Overal, then Dean of St. Paul's and afterwards Bishop of Lichfield. The omission of all reference to confirmation from the Catechism is perhaps due to the fact that it was itself part of the Confirmation Service.

Confirmation is administered by the bishop at centres in his diocese, fixed by himself, to which the children from the surrounding districts are brought. The rite is now administered by itself, or after evensong, but Wren tells us that the time for the service used to be in the Lord's Supper, immediately before the last blessing, when the candidates must have been present as non-communicants. The directions which refer to the service are:—

"So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer

to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

"And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

"And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

"Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following" (which used to be part of the introduction to service, *cf.* p. 137).

After the Preface the bishop asks the candidates if they are prepared to renew in their own persons the vows made for them in their infancy by their Godparents, and to this question each has to answer in a voice which can be heard "I do". The emphasis laid thus since 1662 on the confirmation of the baptismal vow has led some to think that the service derives its name and importance from this feature of it, but the rite was called Confirmation, long before it contained any renewal of the baptismal vows, simply because in it the candidates were confirmed or strengthened with the gift of the Holy Ghost.

This is made quite clear in what follows. After the versicles and responses taken from the Pre-Reformation Pontifical, to which, of course, as a bishop's office, confirmation belonged, the bishop standing with his face towards the candidates invokes upon them the seven-fold gifts of the Holy Spirit. "Then all of them in order kneel-

ing before the Bishop, he shall lay his hand upon the head of every one severally," *his hand*, because as the Chief Shepherd he would hold in the left hand the symbol of his pastoral office, and so only have the right hand free. This imposition of hands is the Biblical method of communicating the gifts of the Spirit; it was practised by the Apostles in obedience to, or if not that, in imitation of Our Lord; and as He said, "I am with you, He that receiveth you receiveth Me" those who come to be confirmed are really coming to Jesus, and the laying on of hands may be to them what the laying on of His hands was to those who are recorded in the Gospels as having received it. Naturally after this central and significant ceremony the "Our Father" follows, and the bishop prays first that what he has done may not be empty or insignificant, but that the Holy Spirit may ever be with the newly confirmed; next he prays that God would "direct, sanctify, and govern both our hearts and bodies in the ways of His laws," and lastly bestows the blessing of the Undivided Trinity.

THE ORDER FOR THE BURIAL OF THE DEAD.

It is clear from the story of Abraham's purchase of the cave of Machpelah, and of the interments afterwards made in it, as well as from Joseph's command that his bones should be carried up out of Egypt to be laid in the Promised Land, that great importance was attached by the Saints of the Old Testament to the right disposal after death of those bodies which had borne the mark of God's Covenant. The tradition of burial passed from the Jewish to the Christian Church, and even when the bodies of martyrs had been consumed at the stake such ashes as could be gathered up were interred. The darkness of evening lent itself to these pious efforts, in which the Christians were simply carrying on the Pagan custom. Since death was a sleep, and the grave a resting-place, night seemed most proper for these

solemnities. Hence amongst Pagans the evening was the usual time for funerals, and the bearers were called *Vespillones*, from *vesper*, the Latin word for evening.

The places where Christian interments took place received the beautiful name of "cemeteries" or "sleeping places" from the word used of St. Stephen's death—"when he had said this he fell asleep," and in the days of persecution the cemeteries formed convenient places for secret worship. The Holy Sacrifice was offered in the presence of the living amid the relics of the dead, and the whole Church was thus united in its presentation. After the persecutions were over the same idea of linking the living and the dead in Christian worship led to the "cemeteries" being made in the land which surrounded "the Lord's House," and which was therefore known as "God's Acre"; and to walk through the "churchyard," as it was most commonly called, to the church was of itself a solemn preparation for public worship.

But interment in the churchyard was a privilege only intended for those to whom the church was a reality, and as it was always accompanied with distinctive prayers it is only natural that the first direction for our service should be:—

"Here is to be noted, that the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves".

Each of these classes must have a few words of explanation, commencing with the last.

It used to be felt that suicide was so great a crime both in Jewish and heathen circles that those who committed it must lie unburied, but in England, at any rate for the last two hundred years, coroner's juries have had the greatest reluctance to bring in the actual verdict of "felo-de-se" or suicide, and have generally declared the sinner to be of unsound mind at the time of the crime, so that interment could take place with the rites of the Church. Since this century began a person who "died of poison self-adminis-

tered," when certainly not of unsound mind, had Christian rites performed over him in a Church of England burial-ground.

Excommunication has been so seldom practised since the Reformation that the exclusion of the excommunicate would not under present circumstances arise. The excommunication referred to is by formal sentence of the Church, not such as men inflict upon themselves by neglect of the Lord's Table.

Again the direction to refuse this service to the unbaptised has led to litigation, in the course of which it was laid down, both in 1809 and 1842, that for the purpose of securing interment in the burial grounds of the Church of England, which at the time of the decisions were the only burial grounds available, baptism by persons not members of the Church of England sufficed. No law court could declare that baptism by a minister who believed merely in an invisible Church could mean the same thing as that incorporation into a body which is declared to be the effect of her baptism by the Church of England in all her formularies. And the instances of baptism by heretics and heathen scoffers in primitive days are no real parallel to baptism by the Dissenters from the Church since the sixteenth century, because in primitive days it was recognised, even by scoffers, that baptism was the rite of initiation into a visible community, whereas Dissenters deny not only the necessity for the framework of that community in the Apostolic ministry, but also its very existence. They recognise none but an "invisible" Church.

Since this legal decision relief has been given to the consciences of the clergy in two ways: first that Dissenters may be buried by their own ministers in a churchyard, so that the clergy are no longer obliged to say the Church of England service over them, and secondly, cemeteries have been provided, in places where churchyards are full and it is impossible or undesirable to enlarge them, in which Dissenters

can if they prefer it be laid in unconsecrated ground, while the graves of Churchmen can be consecrated for them. The result of this legislation has been an end to the controversies which for many years embittered the sad first moments of bereavement, for while the burial of the dead is one of the signs of ordinary humanity, the claim in death to have privileges and ministrations which were constantly rejected through life, provoked opposition.

There is no difference to be made in the form of the service between an aged person and the youngest infant except that by custom the first of the two Psalms is said for young and the second for older persons. In some dioceses, however, bishops have sanctioned an alternative form for the Burial of Infants. This is not necessary if we believe that however short the life on earth may be it is the full period of the soul's probation: by the passage through death it comes about that "there shall no more thence be an infant of days," and the long life of a sinner who has reached a hundred years will not prevent him from being accursed. In the moment of doom we shall all be changed, and the Saints will all come to a full-grown man, to the measure of the stature of the Body of Christ (Isaiah lxv. 20; Eph. iv. 13).

It seems clear that when our service was compiled there was no such use of a casket for the remains of the dead as is universal now. The body was wrapped in its shroud or winding-cloth and so committed to the earth. These shrouds were at one time required by law to be woollen.

The time of the service used to be after the Second Lesson at Evensong, and we find that when Bishop Ken on 15th April, 1695, took the burial service for Kettlewell the Nonjuror at Allhallows, Barking, he also read the Evening Service, in accordance with what was then customary, a little procession being made after the baptisms and catechising, if there were any, were over, to "the Church Stile" or lychgate. "The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church,

or towards the Grave, shall say, or sing," the sentences from Holy Scripture which speak most certainly of the Resurrection. Arrived in church, which would always be the case unless there were danger of infection, when they would go straight to the grave, and the remains of the dead being set down near the chancel, the features of the service, Psalm, or Canticle and Lesson, which were just over would be again repeated, this time with special intention, the Psalms being those which speak of the transitoriness of human life, the Lesson being St. Paul's great exposition of the Resurrection. The procession would then be re-formed, and go to the grave where "while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priests and Clerks shall sing" two sentences from the Book of Job, and then a prayer composed by Notker, a monk of St. Gall, at the sight of men occupied in some dangerous trade: "In the midst of life we are in death". The interment then takes place and the Priest says the words of committal "while the earth shall be cast upon the body by some standing by": generally one or other of the mourners does this, strewing the earth three times from head to breast, from shoulder to shoulder, and from breast to feet, to make a cross, indicative of the hope that this body of our humiliation shall be made like Christ's Glorious Body. It is often a great effort to say the words "in sure and certain hope" over those whose lives have belied their Christian profession, but the priest in saying them is the mouthpiece of the Mother Church who believes against belief that her children somehow somewhen will justify Her Spouse. None of us can know what may pass in the soul by the mercy of God while the body lies unconscious, nor what aspirations of penitence and contrition there may be at the very moment of death. We have to stay ourselves with St. Paul on the conviction that "He Who hath begun a good work in you will perfect it until the day of Christ". Then is sung the great proclamation of the blessedness of "the dead who die in the

Lord" made by the Hierophant of the Apocalypse to St. John, then the Lesser Litany, Our Father, and a prayer for the reunion of living and dead in God's eternal and everlasting glory. The priest and clerks would then return to the church, commence the "Nunc Dimittis" which at such a moment would have special significance, and proceed to the end of Evening Prayer.

The *Collect*, printed after the real conclusion of the graveside service, is that which was formerly enjoined at the Lord's Supper in connection with a death, and is not meant to be said at the grave: and of the grace we are told by Wren that it was only added for use when the burial was in no connection with any other service.

THE LITANY.

The Litany was the first of all the services now contained in the Prayer-book to be translated into English, and might on that account have the first place of consideration. But a surer reason for giving it first place is its own liturgical position as the introduction to the Lord's Supper. This is somewhat obscured by the rubric which follows its title, and directs that it is "to be sung or said after Morning Prayer upon Sundays, Wednesdays and Fridays, and at other times when it shall be commanded by the Ordinary," and by the custom of saying the Litany as if it were the completion of Morning Prayer. But the real character of the Litany is clear from the Ordinal and the Coronation Service, where it is definitely the introduction to the Lord's Supper. Both in the Making of Deacons and Ordering of Priests "after Morning Prayer is ended there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted," then the candidates are presented and publicly approved and "Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) shall with the Clergy and people present sing or say the Litany with the prayers as followeth" (and what follows is headed "The Litany and Suffrages"). "Then shall be sung or said the Service for the Communion, with the Collect, Epistle and Gospel, as followeth". So too in the Coronation Service; after the Sovereign has entered the Abbey, and been presented to the congregation there assembled, and acclaimed, the bishops appointed to say the

Litany put on their copes and sing it, and then comes the Communion, with the actual coronation inserted in it before the offertory. It only emphasised this character of the Litany as introductory to the Lord's Supper, for it to be sung, as it was in the very special circumstances of the coronation of King Edward VII., in procession as the Sovereign entered the Abbey.

The Litany as it stands to-day in our Prayer-books shows exact similarity of structure with the Litany used in pre-Reformation days. It falls into two parts, clearly marked by the insertion between them of the first verse of the forty-fourth Psalm with Antiphons and "Gloria". The first part consists of the Invocation of the Blessed Trinity, and a series of groups of petitions, similar in form to each other, each group having for each of its members the same response, and culminating in the "Agnus Dei"; this is followed by the Lesser Litany, after which the priest, who is now mentioned for the first time, is to lead the people in saying the "Our Father," and then to say, after a versicle and response, a prayer to which Amen is no longer, as it used to be, printed. But though it is not printed, it is clear that it ought to be said from the rubric which follows the Absolution in Morning Prayer, "The people shall answer here, and at the end of all other prayers, *Amen*"; and we are told that so strict a liturgical scholar as Archbishop Benson always said it (*Life*, i., p. 99). The second part, which follows the Psalm and "Gloria," consists of a dialogue prayer of eight members, and then the priest is mentioned once more as saying a Versicle, to which the people make a Response, and a Collect.

Corresponding to this difference in structure is a difference in the musical setting. The famous music of Tallis, which was written for the Royal Chapel, does not go further than the "Agnus Dei," while the familiar, if unintelligent, setting of the Antiphons to the forty-fourth Psalm, the "Gloria" and the Responsory, was the work of Aldrich,

Dean of Christ Church, Oxford, in the reign of William of Orange. And by the time of Aldrich the real significance of the latter part of the Litany had become obscured. It was so unintelligible to the Committee of Divines appointed to revise the Prayer-book after the flight of James II., that they recommended its entire omission on the ground that it was "but a botch".

When we come to look at the actual contents of the Litany, the first thing which strikes us is the genius with which Cranmer combined the old petitions, so that each suffrage and response can be sung to the old music for the Latin words, and yet with a gain in weight and dignity which suit the kneeling congregation as well as the shorter dialogue prayers suited the moving procession.

In the Invocation of the Blessed Trinity there has been considerable expansion, but emphasis on the fact that each person is co-equal, co-eternal God is laid by each being addressed in turn as "O God," and the characteristics of His Personality subjoined. *Of heaven* used of the Father, is no different in meaning from the *in heaven* of the Lord's Prayer. *Redeemer of the world* applied to the Son carries the thought beyond the redemption of mankind spoken of in the Summary of the Creed in the Catechism to the larger hope of the restoration of all things (Acts iii. 21; Rom. viii. 18-23). *Proceeding from the Father and the Son* refers to the Great doctrine which divided the Eastern and Western Churches, *viz.*, that the Holy Spirit proceeds eternally from the Father and the Son, and instils into the minds of English Churchmen their community of doctrinal standpoint with the Roman Church. *Trinity* is a word not found in the Baptismal or Communicants' Creeds, but in the *Quicunque Vult* it occurs several times; it was perhaps coined by Tertullian, the earliest writer who uses it, about 200 A.D., and it received synodical sanction at the Council of Alexandria, 317 A.D.

The Deprecations are introduced by a suffrage which was

formerly the antiphon to the Penitential Psalms when they were said before the Litany. In it we ask Our Lord to Whom all these suffrages are addressed, not to *remember our offences nor the offences of our forefathers*, and the juxtaposition shows that we are not, as is sometimes urged, praying for the dead and for the remission of their sins, but asking for Grace to bear the penalty or resist the tradition of those ancestral sins which are to be, according to the Second Commandment, visited to the third and fourth generation. The rest of the Deprecations are an expansion of the petition in the Lord's Prayer, "Lead us not into temptation, but deliver us from the evil," and develop the general idea of *evil and mischief* in detail, as *sin* in its commission or contemplation, *temptation* from without, and *punishment* in time or eternity for disloyalty to God. Of the kinds of sin into which we may fall those are mentioned first which concern our own hearts and our attitude to ourselves and our neighbours, then the sins of the flesh and general breaches of our baptismal vow. The physical evils of the world by which men may be tested as was Job or punished as was David (Job. i. 12-20; 2 Sam. xxiv. 15) come next, and the petition for deliverance from sudden death with which they conclude indicates the Christians' wish to be prepared for death however and whenever it may come. Last of all we pray against the sins which would injure the peace of the State or the truth of the Church, and then in the Obsecrations appeal to Our Lord by the Successive Experiences of His Life in Time to help us specially in four seasons of particular danger, *viz.*, *childhood*, when we are tested by suffering of mind or body; *manhood*, when we are in the more insidious danger of having to make our own disciplines because externals are all so happy and comfortable; *the hour of death*, in which we are warned in the Burial Service that we may fall; and *the day of judgment*, in regard to which St. Paul teaches us by his prayer for Onesiphorus (2 Tim. i. 18).

The Intercessions open with a confession of our unworthiness through sin to approach the throne of Grace, and follow each other in such method and order that while every class of men succeed each other in due place all those things are asked which each and all alike need. Naturally we start with the Holy Church *Universal*, the Latin equivalent for the Greek *Catholic* being used here with great gain to the rhythm, and therein to the principal members of it in whose welfare the peace of the Church chiefly consists, *viz.*, the Sovereign, whom we recognise as God's servant, and Royal Family; *affiance* is an old English word for "trust" or "confidence," found in Shakespeare but not in use now. All ancient Liturgies agree in asking prayers for the clergy immediately after the Sovereign, and they follow here in the threefold order which we are trained to believe is of Divine appointment. Next come those who are eminent in the State by inherited or acquired distinction (nobility), those who are invested with authority as administrators of the law (magistrates), and all "the commons" of the land, whom we claim—as is but natural in a nominally Christian country—to be Christ's people, and praying thus for our own land we go on to ask for all other countries *unity* at home amongst themselves, *peace* with one another and *concord* in mutual accommodation with each other's intellectual and material products for the forward movement of the whole civilised world. After the temporal come the spiritual blessings, and we ask to have the principles of goodness implanted in our hearts and the practice of it shown in our lives, but as we are in danger of losing grace if we do not increase it we go on to ask for ourselves what the bishop asked for us when we were confirmed, that the Holy Spirit may ever be with us and we be led in the knowledge and obedience of God's Word. Again we turn from ourselves to others, from the Church to those who have abandoned its doctrine and practice, and then come back to the sufferers within the Church who need strength in spiritual trials, or consolation in bodily

suffering, and though the collocation here may sound strangely to us it has parallels in "the Deacon's Litany". In these days of increased facility for travel and frequent disasters to trains and steamers there is special importance in the petition to preserve all that travel by land or water from the unforeseen accidents by which life might be lost: but on a Sunday this petition speaks to those in church of hundreds who cannot get to church because the trains of which they are guards and drivers, the steamers of which they are officers and crew must cover their allotted distance whether or not the day be the Lord's day appointed for human rest; it brings up too the thought of some colonial or missionary priest going the round of his stations to minister the Word and Sacrament to congregations which would never have the means of Grace if there were no Sunday travelling. The discipline in humanity engendered by this clause is extended by the phrase *prisoners and captives* which brings up the thought of days when there was imprisonment for religious belief, and danger of such sort as that from "Barbary pirates," while it gained associations of the most sacred sort during the Boer War, and has application to the inmates of our convict prisons and jails. Then come those in care for whom St. James (i. 27) tells us that true religion is shown, *the fatherless and widows*, with the classes in general of which these would be in Eastern countries specially representative, *viz.*, the desolate and oppressed (Deut. xxiv. 17; Isaiah i. 23); beyond them we pray for *all men* lest any should be passed over, and to show that we are true followers of Christ, Who from the Cross said, "Father, forgive" we pray for our *enemies, persecutors and slanderers* that they may be forgiven and that their hearts may be turned. Two more petitions follow—that we may have the kindly fruits of the earth, *i.e.*, the fruits which it is natural for the earth to produce, in their season, and that we may have true repentance for our sins, negligences and ignorances, *i.e.*, for sins of commission and sins of omission whether wilful or

deliberate or the consequence of carelessness and neglect or culpable ignorance, concluding with the request for grace to amend our lives according to the standard set forth in the Ten Commandments and Sermon on the Mount.

These Intercessions ended, we call upon our Saviour, first by His Divinity as *Son of God* to hear us, and then in His Humanity, as the Lamb of God, sacrificed to take away the sin of the world, to grant us an interest in that peace which He then made with God and the peace of conscience which proceeds from it, and to have mercy upon us, by setting us free from the guilt and power and punishment of our sins; lastly we beg of Him as He is the Lord Christ, the Eternal Mediator to hear us and favour us with a gracious answer to this Litany.

The "Lesser Litany" or Invocation of the Blessed Trinity makes a transition to the Lord's Prayer in which the Father is addressed, as also in the Versicles and Collect which follow. This Collect is one appointed in the Sarum Missal (Pitsligo, 797 *) for use at Masses to be said, "For tribulation of heart," the Epistle being 2 Cor. ii. 3-5, and the Gospel St. John xvi. 20-22, and the *Amen* is only not printed at its close because it was never thought that any one would dream of omitting it. The forty-fourth Psalm, of which the first verse only is printed as a cue, has its antiphons, taken from its own sixth verse, printed in full, with a slight variation, both before and after it. Then Our Lord is again addressed in the Responsory of eight members, said from side to side of the choir, once as Christ, the Mediator, once as the Son of David, the title by which in the days of His Flesh He was recognised as the long-promised Deliverer of Israel (Matt. ix. 27; Mark x. 47). The Collect to be said in front of the altar is adapted from a Memorial of All Saints appointed for use at Lauds, and was very suitable to the time of anxiety at which the Litany was first turned into English. The Prayer of St. Chrysostom was derived by Cranmer from the Liturgy of St. Chrysostom

and repeats for the last time in the Litany the habit of direct address to the Incarnate Son of God; it formed the conclusion of the Litany from its first compilation until the Revision at the beginning of Elizabeth's reign, when as the Litany was being used as a separate service the last words of the Second Epistle of St. Paul to the Corinthians were brought in to make a conclusion, although in the Liturgy of St. Chrysostom they occur immediately before the most solemn part of the service.

After the Litany are printed "Prayers and Thanksgivings, upon Several Occasions, To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer".

The Prayers were originally "Memorials" or Collects to be used at Mass on special occasions, and in the first English Book the first two were printed at the end of the Lord's Supper with the other prayers which still stand there, but in 1552 they were moved with the Litany to a place following on Morning and Evening Prayer, and the next four added. The corresponding Thanksgivings were compiled in 1604, and the rest of the Prayers and two other Thanksgivings in 1662.

Taken as a whole they are remarkable for the references to incidents of the Old Testament (Gen. vii. 23; Gen. i. 20; 2 Kings vii. 16; Numb. xvi. 47) and their use is hallowed by very sacred associations, *e.g.*, at the Coronation of George III. the prayer for use "In the time of War and Tumults" was said at the end of the Litany, and on the day of Prayer and Protest against the Suspensory Bill for the Welsh Church in 1893, Archbishop Benson said the Prayer for Rain after the *Gloria in Excelsis* and before the Blessing at the celebration of Holy Communion for the two Convocations and Houses of Laymen in St. Paul's Cathedral.

It was as a concession to Puritan criticisms that in 1604 the Thanksgivings were compiled which correspond to the prayers in the Elizabethan book, though Hooker had striven to point out how unnecessary such special thanksgivings

were (*Eccl. Pol.*, v. 43) considering the amount of praise and thanksgiving offered in the daily service, and it may be said that the rarity of their use shows how little consciousness there is of the need for them or of their suitability. Yet at the revisions of the Book of Common Prayer in the Churches of Ireland (in 1871) and of the United States of America (in 1892) more Prayers and Thanksgivings were added, and the English Convocations have sanctioned Prayers for Missions and Thanksgivings for Harvest supplementary to those in our own Prayer-book.

OTHER SERVICES PREPARATORY TO THE LORD'S SUPPER.

THERE are besides the Litany three services in the Prayer-book which are definitely meant to be used in connection with the Lord's Supper—"A Commination," "The Solemnization of Matrimony," and "The Thanksgiving of Women after Childbirth".

The reason for their use in this place is obvious as soon as we reflect that the Lord's Supper is the service in which the members of the Christian body remind themselves and each other of their corporate unity, as partakers of the Holy Communion, and that nothing can be of greater concern to the members of any association than the maintenance of its existence and character. It is through holy matrimony and childbirth that the Church is continued in existence, family life providing as it were the "raw material" for the fabric of the Church, and the Commination is the annual reminder to all Church people that however slack the administration of its discipline may have become such slackness is not to be accepted as an unalterable state of things, nor is it to be acquiesced in.

There is this further to be noted from a liturgical point of view, that all three services show the structure common to all services other than the "Lord's Supper" in the Western Church, *viz.*, Psalms, Lesser Litany, Lord's Prayer, Versicles and Collects. In the thanksgiving after childbirth this outline of service is seen in its simple integrity, but in the other two services there is preliminary matter which gives its distinctiveness to each.

THE COMMINATION.

The Commination is to be used on Ash Wednesday and at other times as the Ordinary shall appoint, and its rubrics contain the only mention in the Prayer-book of such a necessary article of church furniture or "ornament" as the "reading-pew or pulpit". Twice also do they refer to *custom* in regard to the saying of the Litany in a way which would prove, were proof any longer needed, that the Reformers of our service-books were as far as possible from contemplating that revolution in the conduct of public worship with which they have so often but mistakenly been credited. It is when the Litany has been "ended according to the *accustomed* manner" that the minister is to read the exhortation from the pulpit, and when the exhortation is finished "the Priest and Clerks kneeling (in the place where they are *accustomed* to say the Litany)" shall say the Psalm, and presumably also the prayers which follow. Yet this reference to custom has not left the direction unambiguous. Wheatley tried to urge that it meant that the Prayer of St. Chrysostom and the Grace should be said, whereas they are to be omitted in the Ordinal where the Litany precedes Communion, and in the proposed American Book of 1786 after the Prayer "We humbly beseech Thee" are printed the words "Here endeth the Litany," and in the present American Prayer-book it is ordered that the Penitential Office for Ash Wednesday should "be read immediately after the prayer 'We humbly beseech Thee' in the Litany". The designations "Priest" and "Minister" are used so interchangeably in the service that it is clear, especially when we remember that the Scottish Liturgy of 1637 has "Presbyter" where we have "Minister," that all is to be said by the same person; and painful as it is to a parish priest to read such a service there is compensation for the pain in the thought that were it not for this service and the opportunity it affords for warnings as to the awful-

ness of sin in itself and in its consequences one most important part of pastoral duty might never be discharged. No one invested with the cure of souls can lightly contemplate incurring such doom as is threatened through Ezekiel the prophet (iii. 18-21 ; xxxiii. 1-6) ; and year by year the Commination makes it possible for the parish priest to give the warnings to the righteous against yielding to sin and to the unrighteous to repent in a way which would lead either in case of need to come to him for further counsel and advice. It is on this ground chiefly that we regret that in the American Prayer-book there is no "Commination" but only "A Penitential Office for Ash Wednesday," consisting of Psalm li. and the following prayers.

For, of course, it is not the priest's individual opinion on these grave matters which is uttered in this awe-inspiring service. It is the "general sentences of *God's* cursing against impenitent sinners" which are appointed for him to read ; and nothing could therefore be more wide of the mark than the criticism often levelled at this service that "it cannot be a Christian thing to get people to church to curse each other". The congregation do not "curse each other," for it is to be hoped, in the first place, that it does not contain any one who has given way to the sins which incur the curses, and in the second place the curses are not men's curses but God's, and the "Amen" said after each by the congregation is simply the acknowledgment of the fact that God's displeasure and wrath have been thus revealed in each case. Even if the "Amen" could be regarded as token that what went in front of it was not a statement of fact but a prayer the prayer would only be the particular application of the first petition in the Lord's Prayer, "Hallowed be Thy Name," *i.e.*, "May Thy righteousness be vindicated against the rebellion and iniquity of men". "O Lord God the Almighty, true and righteous are Thy judgments" (Rev. xvi. 7).

It will be convenient to discuss the special Lenten dis-

cipline referred to in the introduction to the curses in connection with the rubrics in the Lord's Supper which indicate how the Lord's Table is to be protected from the profanation of unworthy or sacrilegious communions. The words "until the said discipline may be restored again (which is much to be wished)," show that the Church of England as a living portion of the mystical Body of Christ does not acquiesce in her present inability to exercise effective discipline in regard to her professing members. This phrase was, however, omitted from the Irish Prayer-book.

The long address which follows the solemn statement and acknowledgment of God's curse is composed of passages from Holy Scripture which emphasise the certainty of Divine wrath against sin, and urge to repentance by the evidence of willingness to pardon. At its conclusion all are to kneel and the psalm in which David expressed his own sorrow for sin, and taught penitents of all succeeding ages how to do the same, is to be said, "the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany)". This twice repeated direction for kneeling is a reminder that the usual attitude for prayer was standing, and that kneeling was only practised by penitents and in penitential seasons in the early Church. No one, for instance, ever knelt at any service during Eastertide.

Wheatley tells us that the fifty-first psalm and prayers which follow it were sometimes appointed in his day to be used upon solemn days of fasting or humiliation, and they are now frequently used as a special Lenten service, for which they are obviously most suitable. Until the last revision of the Prayer-book there was nothing subsequent to the joint supplication of priest and people for pardon, but the prayer for blessing is an appropriate conclusion, especially when the service is used by itself. No reason is given by any of those concerned in adapting the Aaronic benediction for use in this place, in 1662, for omitting the

middle clause, and so obscuring the reference to these Co-equal Persons of the Blessed Trinity. In the American Prayer-book it is printed in full, but in the Irish book it remains as in our own.

THE SOLEMNIZATION OF MATRIMONY.

It is clear from the very title of this service that the only function which the church has to discharge in connection with holy matrimony is its "solemnization," *i.e.* securing as far as possible that the contracting parties shall enter on that Holy Estate with a due recognition of its Divine purpose and opportunities. The bridegroom and bride are the ministers of the Sacrament; theirs it is to carry out, as far as in them lies, the purpose of God in the institution of home-life. Indeed, the *likeness of God* in which He made man, has sometimes been discerned in that *trinity of relationships which make up the family*, *viz.*, father, mother and child. Among the Jews, motherhood was the great privilege to which women looked forward, each hoping that her child might prepare the way for, if not actually be, the Messiah. For all, marriage was the entrance on a new home life, in which the religious habits impressed on them in childhood, were transmitted to the new generation; fathers, who in infancy had themselves asked the meaning of some point in the ceremonial of domestic religion, had to see that their children put the same question and received the traditional answer. (Exod. xiii. 14; Deut. vi. 20.) The home thus secured continuity of religious practice and belief.

That this ought to be the case even more amongst Christians needs no arguing. It is still of the deepest concern to Our Lord that the little children should be suffered to come to Him; and it is the ordering of His Providence that this should be through that "holy estate which He adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee".

In harmony with their general aim at instruction, the Reformers introduced this service to those who were to take part in it by a statement of the reasons for which matrimony was "instituted of God in the time of man's innocency". Though the language of the first address, and of one of the subsequent prayers, was modified in the Irish Prayer-book at the Revision, the substance is left unaltered. In the American Prayer-book there has never been a statement of the causes for which matrimony was ordained.

The Church ceremonies in connection with Holy Matrimony do not in any essential point differ from those of the State. In any "civil" marriage in the United Kingdom, the parties would each have to state their willingness to take the other in wedlock, to join their hands with accompanying pledges of troth, and to give and receive a ring, and in all this part of the service there is so little need for the minister to have the distinctive character of priesthood, that it is sometimes performed by a deacon. There is of course in a civil marriage no use of religious expressions, but the religious expressions in the Church service do not alter its practical identity with the civil service, and the concern of the State in matrimony is manifested by the particular and detailed requirements of registration, both of marriages and of the publication of banns.

The publication of banns is the most familiar specimen of those "citations" which are to be made by the priest after the creed and before the sermon in the Lord's Supper, and the direction *during the Morning Service* simply shows that such things as "evening Communions" were undreamed of. The Lord's Supper was a forenoon service. But, as in some country and other parishes it was found impossible to have regular services every Sunday morning, a statute of George II. (26 ch. 33, § 1) enacted that in such cases the publication should be made in the evening service after the Second Lesson. It is doubtful whether the publication of banns after the Second Lesson at Morning Prayer, which

sometimes takes place through a misreading of the rubric, is valid.

The purpose of banns, as of the licences which may be granted either by ecclesiastical or civil authority, is to secure that only persons who are properly qualified for matrimony may enter that estate. At the end of the Prayer-book is "A Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our Laws to marry together". This "Table" contains the prohibition against "marriage with a deceased's wife's sister" which has occasioned controversy now for so many years; but although the prohibition has no place in the Statute-books of some of our Colonies, English Church people are bound to resist all efforts to remove it from our own, because of the revelation made by God in Scripture. Other impediments to matrimony than those mentioned in the Prayer-book need not concern us here; it is obvious, however, that the service is intended for communicants, and the principle is thereby suggested that marriages should be entered into by persons of the same religious persuasion and, if possible, of similar standards of devotional practice. In Norway, a Lutheran country, the certificate of confirmation is required before the publication of banns, and there can be no doubt that the duty of going to a clergyman to put up the banns gives an opportunity to a young man for giving information and getting advice which may make the greatest difference to him for time and eternity. There is a great deal of solemn truth in the phrase "marry and settle down" with its recognition of marriage as the time when life has to be faced in all its fulness of responsibility, and if the new householder has duties as a citizen which he cannot escape there is only the more reason for attempting at the same time a more strenuous and regular use of the means of Grace. Without a common basis of religious interest there cannot be much hope of marriage approaching the Divine ideal, and no lot is generally more to be pitied than that of the wife who

with full knowledge of her lover's irreligious or self-indulgent habits, and of his contentment with them, yet took him as her husband "to reform him". She only ruins herself.

It is usual for the bride to enter the church veiled, and to leave it with the veil thrown back, so as to show the face. This veiling is a custom which has come down from pagan times, and which the Church simply took over, as she did much else that was in no way incompatible with her faith. It was so distinctive a ceremony of marriage amongst the Roman people that the Latin verb for "to marry" is adapted from it, and from that word in turn come all ours like "nuptial". The use of a ring was also a pagan custom; Tertullian speaks of the Roman matron's one finger on which her husband had placed the pledge of the nuptial ring. In the Church service the ring was placed first on the thumb at the invocation of the Father, on the next finger at the invocation of the Son, on the third at the invocation of the Holy Ghost, and on the fourth at the word "Amen". The expression of the rubric "leaving the ring upon the fourth finger" seems to point to this custom as still observed and still intended.

The opening words of our service "we are gathered together here . . . in the face of this congregation" indicate that it was meant for use when a congregation was already assembled for its regular worship, and this is borne out by other words directing what is to be done in case there is no sermon declaring the duties of man and wife, the place for a sermon being in the Lord's Supper. The Sixty-second Canon of 1603 requires the marriage to be solemnised "in time of Divine service," and the custom of "wedding breakfasts" probably arose from the fact that the newly married couple partook of their wedding Communion fasting. For until 1662 the concluding rubric of the service was, "The new married persons (the same day of their marriage) must receive the Holy Communion," and the rubric before it ran: "Then shall begin the Communion. And after the Gospel

shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to Holy Scripture, or, if there be no Sermon the Minister shall read this that followeth." The only reason for making the reception of Holy Communion permissive in 1662 was that in the previous eighteen years it had been impossible to get confirmed, and it was not therefore the fault of people who belonged to the Church and wished to marry that they were not qualified to receive communion. Hence the rubric was altered to: "It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage". It was only in 1886 that it was made lawful in England to solemnise matrimony later in the day than noon, and now it may not be deferred later than three o'clock in the afternoon. In Scotland a marriage may be celebrated in any place at any hour, and for that reason runaway couples betook themselves to Gretna Green.

Again, as the rule of the Church led to marriages before midday, so it led to abstinence from marriage at certain seasons of the year. It was felt indecorous to cross seasons of special spiritual solemnity with the social entertainments inseparable from a wedding, and in the Sarum Manuals marriage was prohibited from Advent Sunday till the octave of Epiphany, from Septuagesima until the octave of Easter, and from Rogation Sunday until six days after Pentecost. The Reformation made no change in this regulation and Archbishop Sharpe of York, in a charge of 1750, names these prohibited times as then observed. It would probably also be felt that it was more seemly not to choose a Friday or a Vigil for a wedding.

In the actual service it may be noted what precautions are to be taken by the priest against a merely frivolous or malicious attempt to delay the wedding:—

"At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled to-

gether in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnisation must be deferred, until such time as the truth be tried".

And in connection with the solemn words used by the groom when putting the ring on his bride's hand we should remember that although they were in common use at the commencement of every service and were the necessary formula for Holy Baptism, yet they had at marriage special significance, since the Mass at a wedding was always that of the Blessed Trinity, because of the suggestion of the doctrine of the Trinity in the account of the creation of man (Gen. i. 26-28).

In the American Prayer-book the service ends at the blessing after the priest has pronounced the couple to be married; but this is followed in our book by a direction from which it is to be inferred that all the service hitherto has taken place at the chancel gates: "Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following". This little procession, in which only the bride and groom follow the minister to the Lord's Table, stands alone as being prescribed in the Prayer-book, but it is similar to the little procession at the end of the Litany which is implied though not expressed. While the movement takes place one of two Psalms is to be sung. And then as the newly married couple kneel at the place where they would receive the Sacrament the priest is to say prayers which are intended to be their formal preparation for reception. In the first the reference to Abraham and Sarah has been substituted for a reference to the apocryphal story of Tobias, and in the next the duty of Christian education has been enforced since the year 1662. The last of these prayers incorporates the Divine revelations made on the subject of Matrimony in Genesis i. and Ephesians v., and the con-

cluding blessing alludes to "our first parents Adam and Eve". In their case the law of monogamy, or of one man having one wife, was laid down by anticipation for all their descendants, and the re-marriage of widowers and widows was a practice of which the early Church was very jealous. "They twain shall be one flesh," was a saying which seemed to prohibit the possibility of a second marriage, and a wrong impression is often given on this subject by the words of betrothal "till death us do part" as if the marriage union were ended by death; the phrase until 1662 was "till death us depart," *i.e.*, speed us from earth, and even now "part" ought to be understood in the same sense as that in which we "speed the parting guest". And if death cannot interrupt the union of heart and character in which true Christian marriage finds its consummation, how is it possible for a true Christian to tolerate the thought of divorce, and of what is claimed as the marriage of divorced persons? "Those whom God hath joined together let no man put asunder" are the last words said by the priest before he declares the couple to be "man and wife together" and though the law of the State has been put out of harmony with the law of God thus declared by the Church, there is only the more reason for Churchmen to be true to their own standards.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH, COMMONLY CALLED THE CHURCHING OF WOMEN.

It is not to every married woman that the privilege of motherhood is given; the words of the Psalmist, "Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord" (cxxvii. 3, P.B.) are as true now as when they were first uttered; and the Bible contains striking instances of the sorrow felt by women at being childless.

Yet the privilege of motherhood entails a heavy price. Since the Fall, when the sentence was pronounced, "I will

greatly multiply thy pain and thy conception " (Gen. iii. 16), many a mother has, like Rachel, given her own life for her child's (Gen. xxxv. 16), and the instinct of the Church has therefore been to make a mother's safe delivery the occasion of special thanksgiving. And the time for such thanksgiving was obviously the time when she first came to Holy Communion after her pain and peril, the Psalm used being chosen because of its Eucharistic reference :—

" What reward shall I give unto the Lord : for all the benefits that He hath done unto me ?

" I will receive the cup of salvation : and call upon the Name of the Lord.

" I will pay my vows now in the presence of all His people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord."

The structure of this little service being so simple and the contents so suitable, the text of it needs no comment.

There are, however, in the first and last rubrics references to " custom " which are of interest :—

" The Woman, at the usual time after her Delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct : And then the Priest shall say unto her," etc.

" The Woman, that cometh to give her Thanks, must offer accustomed Offerings ; and, if there be a Communion, it is convenient that she receive the holy Communion."

(1) The woman is to " come into the church decently apparelled," *i.e.*, wearing a white veil such as might have been used when she was confirmed or married. According to a seemly old rule she was to be accompanied by two matrons.

(2) She is to " kneel down in some convenient place, as hath been accustomed," and by this was meant somewhere near the place where she would receive the Sacrament, if not the actual Communion rail. The previous direction in

the book of 1552, "nigh unto the place where the Table standeth," depended on the fact that she was, when churched, to receive the Communion; and as the Communion was frequently administered outside the entrance of the choir, there was really no change of place meant by the change of words in 1552 from those in the book of 1549, "nigh unto the Quire door".

(3) She "must offer accustomed offerings," which would be designated "oblations" in the subsequent celebration of the Lord's Supper, at the Prayer for the Church. Among these offerings was specified in 1549 "her Chrisom," *i.e.*, the child's baptismal robe, which would, of course, have been used many days before she could get to church to return thanks. The money offerings, which naturally vary according to the woman's means, are reckoned as "surplice fees," and form part of a parish priest's taxable income.

THE ORDER FOR THE VISITATION OF THE SICK.

The claims of the sick upon the charity of their fellow-Christians have been recognised ever since the benediction of Our Lord on those to whom He said: "I was sick, and ye visited Me," and we have seen that in primitive times "portions" were sent from the Lord's Supper to those who could not partake in the Lord's House.

But it is recognised that before Communion in time of sickness special preparation is required; and the Order in the Prayer-book secures that the sick person before receiving the Sacrament shall be in those dispositions of repentance, faith and charity which in the Church Catechism are said to be required. It is, however, not necessary, according to Canon 67 of 1604, for any minister who is licensed to preach to adhere to this form; and, as a matter of experience, invalids and dying persons are more effectively helped by less formality both of address and supplication. The Prayer-book itself contemplates the strain which may be placed on the invalid's powers by the service prescribed, and

gives directions for it to be shortened when the Visitation and Communion are combined:—

"When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm ["In Thee, O Lord, have I put my trust, etc."] and go straight to the Communion".

After a prayer for peace upon the household to be said on entering the sick person's house, the minister is on entering into the sick man's presence to say from the Litany, "Remember not, O Lord," etc., with the Lesser Litany, Our Father, Versicles and two Collects, after which comes a long address culminating in the sick person's renewal of the baptismal profession of faith. A great discretion as to how he shall proceed next is left to the minister in the directions which follow, though the lines are laid down for him with sufficient definiteness:—

"Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

"These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

"The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled

with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of his great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen" (the form which in 1549 was ordered to be used in all private confessions).

After the Absolution, if it is given, is to be said the seventy-first Psalm with an antiphon which is the only survivor in our Prayer-book of those pre-Reformation embellishments of the service, and then with a prayer based on St. Peter's words in connection with the healing of the lame man, and the Aaronic Benediction, the Visitation is over.

Four prayers were added at the last revision for use in the special cases of (i.) a child, (ii.) when there is little hope of recovery, (iii.) the passing of the spirit, (iv.) a troubled mind or conscience. Of these the third may not infrequently only be finished after death has taken place, and it therefore supplies the clearest model which the Church thinks it wise to give of what we may say in our private prayers for the dead.

There is now no reference to that which Bishop Forbes of Brechin called "the lost Pleiad of the Anglican firmament," *viz.*, the sacramental anointing of the sick, permission for which was withdrawn in 1552 and not yet restored. But with the growth of the conviction—manifested by the spread of Faith Healing, Christian Science and the like—that the body is influenced by mental states, and that disease can be combated no less than other trials by strong acts of will, there is more need for the Catholic means of grace described by St. James in his Epistle to be brought back into use, and sanction has been given by more than one diocesan bishop for the anointing when it has been

desired by sick communicants. The prayers used with it would most naturally be those of the book of 1549.

It is a moot point whether under the rubrics of 1662 the sending of "portions" to the sick from the Lord's Table is illegal, but the value of Archbishop Temple's "opinion" that Reservation was unlawful may be calculated from the statement with which it was prefaced "Necessity has no laws". In the Scottish Church there has been an unbroken tradition of taking the Sacrament from the Church to the sick. This was due partly to the pressure of the penal laws, but more to the influence of the liturgical studies of the Nonjurors, in whose Liturgy, dated 1718, Reservation for the Sick is directed.

When a priest is obliged to celebrate in a sick person's house he is to omit all that comes before the Collect and after a short Epistle and Gospel to proceed straight to "Ye that do truly" and follow the Prayer-book service. In the Irish Church permission is given to use the Collect, Epistle and Gospel for the day, instead of those for the sick—a great privilege in chronic cases, and also to use merely the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer and Blessing. In the American Church there are similar, but not identical provisions for the shortening of the service, and for the use of the Collect, Epistle and Gospel of the day "with aged and bedridden persons". When the Sacrament was taken from "the open Communion" in 1549 the service used was Confession, Absolution, Comfortable Words, Communion, Thanksgiving and Blessing, and it was then also enjoined that if the Priest had to celebrate in a house he must do so "afore noon". There are to be three or at least two communicants with the sick man who is to be the last to receive, but in case of infectious disease there need be no one but the priest and the sick person. The practice of pre-Reformation times is continued in the following direction:—

"But if a man, either by reason of extremity of sickness,

or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth ".

This was obviously never intended to discourage Communion or to indicate that it made no difference whether persons did or did not receive the Sacrament. For it simply expands the old Latin order to the priest to say, " Brother, in these circumstances thy truth, faith, and good will are enough for thee," and to add the famous quotation from St. Augustine, " Only believe, and thou hast eaten " (Maskell, *Mon. Rit.*, i., p. 89 (112); *cf.* St. Austin, *In Joan.* Tr. xxv., 22).

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION.

THERE is no part of our public worship in which so much difference was made at the reform of the service-books as in the administration of the Lord's Supper. It remained, indeed, the chief service for the Lord's Day, at which all notices of importance to the congregation were to be given, and at which the sermon was to be preached. But its character was changed. As we have already seen, the Church had been guided by experience to allow the separation of the sacrifice and the Sacrament for all persons but the priest who on any particular occasion was consecrating. He received when and where he consecrated, otherwise the idea of sacrifice, as including a feast upon that which was offered, would not have been complete. But the lay people who were obliged to be present at the Lord's Supper each Lord's Day were allowed to receive the Sacrament, which had been previously consecrated, under whatever circumstances were mutually convenient to themselves and their parish priest, and if they received It once a year that was deemed sufficient for them to remain in the Communion of the Church.

The great change made by the Reformers was one to which the present practice of the Latin Church is tending, and from which all others followed by consequence, *viz.*, that no priest should ever consecrate without having several lay people ready and desirous then and there to receive

with him. Necessity thus arose for the book which contained the service to be clear and explicit in its statements of the qualifications required in those who intended to receive as well as to be such as the laity could use for their devotions; and so it came about that whereas the missals in use previously had been intended solely for the priest, containing minute directions as to his conduct in various contingencies, as well as for his gestures at each stage, the English Prayer-book has singularly little in the way of such directions, and preparation for the Sacrament on which the stress is laid is not ceremonial but moral.

We can see this best from considering the terms of the two addresses provided for the priest to use when giving notice of the Communion. The whole emphasis is laid in them on spiritual preparation. Just as the Israelites before receiving the Passover had to cleanse their houses from leaven, so Christians are to cleanse their hearts from the leaven of malice and wickedness before receiving the Lord's Supper. The danger of "unworthy" reception is put so strongly in words adapted from St. Paul's warnings to his converts at Corinth as to lead many persons to fear that it would be presumptuous and therefore imprudent for them to come; and there can be no doubt that the use of the phrase "doth nothing else but increase your damnation" is responsible for much of the past, and even now prevalent, neglect of this means of grace. Nor as a rule does it help much to give that kind of explanation of the words as really explains them away; the only adequate solution of such difficulties of conscience as the Reformers seemed to have purposed to provoke is in that ministry of individual comfort to which they point at the end of the address. They never meant that the abrogation of the rule requiring confession to a priest before Communion should lead to a lower standard of carefulness in preparation than had before been customary; on the contrary, they did all in their power to secure that what had tended to be merely formal should become a

living reality, and hence speak of "bewailing" the offences which a scrupulous self-examination should bring to light. There was to be confession to God just as detailed and far more sincere if possible than before; but it was left absolutely to the discretion of the intending communicant whether or no this confession should be made to God in the presence of a priest; and confession to God in the presence of a priest was to be made not to secure greater carefulness in self-examination, but to remove doubts and scruples which might turn out, when submitted to a competent judge, to be wrongly and unduly entertained.

The salient words of the address are those which follow, and from them it is clear that the main and indeed only purpose of this private confession is for sensitive minds to be assured that they may without danger or presumption receive the Sacrament:—

"My duty is to exhort you to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

"The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that

have offended you, as ye would have forgiveness of your offences at God's hands. . . .

"And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The priest is to them what the official named *Momoskopos* was to the offerers of sacrifices in pagan rites, setting a seal of sufficiency on that which was brought to the altar. The individual assurance of God's pardon given in private absolution does not obviate the need for Communion, as if it had efficacy of itself; it is more safely regarded as the certificate of the right dispositions for a good and profitable Communion. For it is specially through the Communion of the Chalice that we receive forgiveness. St. John tells us that "if we walk in the light as God is in the light, we have fellowship one with another, and the Blood of Jesus His Son cleanseth us us from all sin," and of the saints that "they washed their robes and made them white in the Blood of the Lamb". Accordingly in *The Faith of the Gospel* we find Dr. Mason writing: "The second part of the Eucharist is that which meets our peculiar need as sinners. If man had never fallen and yet the Word had been made flesh, we can believe that something like the Sacrament of the Body might have been given, but not the Sacrament of the Blood.

"And so Our Lord indicates in the words of Institution. "Over the bread He says nothing about suffering or sin.

But He expressly connects the Cup with 'the remission of sins' (St. Matt. xxvi. 28).

"The gift of His Body again stands absolutely, without parallel; it is more than the reversal of a calamity, or the restitution of a forfeited blessing. The gift of His Blood is introduced by a manifest contrast with the Covenant which condemned us; it is the 'new Covenant in His Blood' (1 Cor. ii. 25; Exod. xxiv. 8).

"So the two parts of the Sacrament stand related to each other as the Incarnation and the Atonement. And in this view the order in which they come is unspeakably suggestive.

"We are not first purified from our sins and then incorporated into Christ. When we have been brought into the communion of His Body then we are in a position to receive the cleansing action of His once outpoured Blood. 'We have fellowship one with another—if, that is, we fulfil that condition of the communicant of "walking in the light—and the Blood of Jesus cleanseth us from all sin". Having been first raised to partake of His glorified humanity we are then permitted to drink in those special properties of His life with which His death has charged it. And although the first gift is the wider and further reaching, no one who has a deep sense of sin will feel that the second is superfluous or unnecessarily emphasises the sinner's need'" (chap. ix., § 15).

This quotation will have made it abundantly clear that our reformers were more than justified in their insistence that all communicants, and not the celebrant merely, should receive the Sacrament "in both kinds". There would be a distinct loss in departure from Our Lord's Institution. It is not, of course, necessary that the method of administration should be exactly that which is familiar to us in the English Church. In different countries and under differing circumstances there has been great variety, and between the Latin withdrawal of the cup from the laity and the English delivery of it into their hands there are numerous stages of

administration of both kinds together, through the more or less complete soaking of the Bread in the Cup. It ought, too, to be said that in cases of emergency where communion in both kinds is not possible it has been held that "the whole Christ was received in either kind".

But though our Reformers were thus justified in their intention it is impossible not to feel some regrets for the breaches with the past which their action involved. No intelligible reason can be given for their removal of the *Gloria in Excelsis* from the beginning to the end of the service. At the beginning it obviously was a survival from an early morning office, preparatory to the Lord's Supper, which had now become an integral part of that service; but, at the end, being said or sung with the consecrated elements veiled upon the Lord's Table, it can hardly be described as other than an act of that Eucharistic Adoration, which some of the Reformers would have been forward to disavow.

Similarly the ninefold *kyrie* of the old service-books represented the old cry of Supplication led by the deacon which has developed along another line into the Litany. But nothing is left of this idea in the rubric which now directs its use, though it is of course possible to read into the juxtaposition of Commandment and *kyrie* an intention to provide a series of intreaties for mercy on ourselves and all other breakers in any way of each of the Divine laws.

Again, who would imagine from the present position of the *Preface* that it bore that name because it was the commencement of the Anaphora, or the Re-presentation of the Sacrifice? And who can help regretting the arrangement by which "Give us this day our daily bread" is said after, instead of before, our reception of the heavenly manna? True it is that in the Lord's Supper, as in Baptism and Confirmation, the Lord's Prayer is now said immediately after the reception of the gift: but the difference between the Lord's Supper and those other services is that in it the

daily bread has been given to which Baptism and Confirmation look forward, and it is absurd to pray for a gift after it has been received (*cf.* Archbp. Benson's *Life*, vol. ii., p. 236). It is interesting to notice how the liturgical scholars who toiled in their respective generations at the Scottish Liturgy brought it back, in its now accepted form, to the primitive order deserted by our Reformers in 1552, so that in it the Preface follows immediately on the oblation of the elements as the beginning of the Anaphora, which is concluded by the Lord's Prayer, said before the Confession and Absolution of the intending Communicants.

In the Irish Church on occasions sanctioned by the Ordinary this Office may begin with the Collect, Epistle and Gospel. In the Scotch Office it is permitted to substitute for the Ten Commandments "the Summary of the Law" (St. Matt. xxii. 37-40) at any celebration. In the American Church the Commandments must be said once a Sunday, with the addition, if desired, of the Summary of the Law, and at other celebrations the Summary of the Law alone is required; the Nicene Creed may also be omitted if the Apostles' Creed has been said immediately before in Morning Prayer, except on the five Proper Preface days; and the Long Exhortation need only be said once a month. In the English Book of 1549 great liberty was allowed for the omission of the Long Exhortation; in cathedrals and colleges, where there was a daily celebration, it was only required once a month; and it was not required at all on week-days, and might be omitted at the minister's discretion on Sundays, in parish churches.

We turn now to consider shortly what the Church of England in her own formularies teaches us that we receive, and first of all we notice frequent insistence on its being a "Mystery". This comes out in the address already quoted, "my duty is to exhort you to consider the dignity of that holy mystery," as well as in the thanksgiving to be said after reception, "Thou dost vouchsafe to feed us who have duly

received these holy Mysteries"—and here the Mystery is at once stated—"with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ". This thanksgiving was the composition of our reformers, as also was the prayer now called "of humble access" in which we ask God the Father—"Grant us therefore gracious Lord so to eat the Flesh of Thy dear Son Jesus Christ and to drink His Blood . . . that we may evermore dwell in Him and He in us". And in the Catechism the inward part or thing signified in the Lord's Supper is said to be "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper". It would not, however, be possible to make use of any other phrases than these if there is to be conformity with the language of the Institution, "This is My Body," "This is My Blood".

So the progress of the service in the English rite has been compared to some Alpine climber's passage through a lofty range; peak succeeds peak until the highest comes into view, and on that the traveller lingers to get from his new altitude a fresh perspective for earth's familiar features, then he descends, as he made his way up, by alternations of valley and hill, but retaining always the ineffaceable impression of the fresh wind and wide view from the topmost height attained. In the English service there is such a gradual ascent through the penitential preparation of the Collect for Purity and the Ten Commandments to the Collect for the Day which is the real beginning of the Lord's Supper; the instructions in the faith and practice of Christians through the readings from Holy Scripture, the Creed and Sermon prepare the way for a demonstration of Christian love to man in the alms, and to God in the oblations for the support of the clergy and the services of the Church, which are placed upon the Lord's Table; and when this threefold work of hope in penitence, faith, and charity, has been accomplished, we enter on a new stage in the service by

placing on the Lord's Table the Bread and Wine. There follows a prayer for the whole state of Christ's Church militant here on earth, to which a commemoration of the happy dead has been subjoined, and it is brought home to us that we are living now in circumstances in which our relations are not only with our earthly contemporaries, but that Paradise, and beyond that place of waiting a heavenly kingdom, are certainties which are our concern. From this height we again descend to confession of sins which—and the phrase has its own significance here—we have committed against God's "Divine Majesty," but we receive pardon for them, and after hearing "Comfortable Words" are bidden lift up hearts to join this time in a higher worship than that of the waiting Saints, *viz.*, that of angels and archangels and all the company of heaven. Once again we descend, and in the prayer of humble approach acknowledge our unworthiness to draw near, but we link ourselves through the ministerial priesthood with the action of the Great High Priest once performed on earth and now eternally present in heaven, and through the separate consecration of the Bread and Wine set forth the memorial of that death which was a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and this is "the Lord's Supper". Awhile we wait as the priest in silence repeats the traditional words of the Church as she recalls what incidents in the Saviour's life on earth are summed up and included in the Atoning death, and then he first himself partakes and then administers to us "these holy mysteries". In token of the awe with which the elements are now invested, what is left after the people's communion is "reverently" placed on the Lord's Table, and covered with a fair linen cloth. What ceremony in the whole service can have more significance than this? Why should it be necessary to veil, for the short period remaining of the service, that which up to the Consecration had no protection, if no Mystery has been accomplished? But the

communicants, through That which they have received, have been raised anew to heavenly places, made partakers of the Divine nature. Thought and feeling are alike inadequate. Mother Church, however, with all her experience of human need, knows what is safe as well as suitable, and bids us say the "Our Father," the people repeating after the priest (who is their obvious guide at so supreme a moment, and without whom they might make direst mistakes) every petition. The communicants say the prayer which, on the highest possible authority, they know to be acceptable; they are like the traveller to whom the expert guide points out the way down from the peak when they have had all they could bear of the highest height. Two alternative prayers follow, between which if there were no choice, but both had to be used, it would really be better. One brings before us the comforting thought that the sacrifice is pleaded for the whole Church, for the dead no less than for the living, the other, the stimulus of duty, of living up to the privileges realised in communion. And still as we descend we catch sweet fragments of the angels' song, and join in their original words of praise for the manifestation of the world's Redeemer, before once more declaring our sinfulness, and need of His intercession and pity, Who alone is holy and Whose holiness therefore is the cause of whatever of holiness we may achieve. Then, as the Roman Empire was known as the "Pax Romana," so in a far higher way the spheres in which God's absolute sovereignty is owned are styled "the peace of God," and this peace is to guard hearts and minds in the knowledge and love of God which is all that the Saviour Himself recognised as constituting eternal life. Then with the Blessing of the Eternal and Undivided Trinity the communicants disperse. They part, indeed, on the level of return to home duties and anxieties and cares, but that level has been viewed from the altitude of the Lord's Supper, from which has poured in fresh insight and grace. "They saw God and did eat and drink" (Exod. xxiv. 11).

We may at this point conveniently summarise the most important aspects of the Lord's Supper. The Mystery accomplished at the Prayer of Consecration is not the act of the individual priest, but the act of Jesus, working in and through His ministers, speaking through their lips, distributing Himself by their hands.

It is thus the witness by the Author of Nature to Nature's sacred destiny. "In the beginning God created the heavens and the earth . . . and God saw everything that He had made and behold it was very good." After the Fall the ground was cursed for man's sake, and the whole creation is groaning and travailing waiting for our adoption, the redemption of the Body. But this redemption has been accomplished by Christ Jesus and now has only to be appropriated, and so at the altar the representatives of the three kingdoms of nature, the mineral, the vegetable, and the animal, are united in an acceptable service. The mineral kingdom supplies the precious metals and jewels of the sacred vessels, the vegetable kingdom the elements of bread and wine, the animal kingdom is represented by man, discharging his lordship over, through priesthood on behalf of, all inferior to himself. All the products of art and skill, the ornaments of the church and the ministers, the fragrant incense, the musical harmonies, witness to the glory of the everlasting Eucharist when all things shall have been made new; and, as the church bell tolls at the Consecration of Each Species, those who are unable to be present, through their own or others' sickness, can link themselves on to the Great Action. Every sense thus becomes ministrant to the Divine claim for worship.

But, to narrow the offering down to that of the Bread and Wine, and the selection of them as the means by which when God is satisfied man is to be spiritually refreshed, we may bear in mind that Bread and Wine are specially the food of man, and man not in his state of nature but in his developed civilisation; they are the product of countless separate grains

of corn and grapes, which through many processes, including the grinding in the mill and the crushing in the wine vat, as well as fermentation, have been brought into a new abiding unity, and they stand for the toil and recreation with which all human life is filled, for if "In the sweat of thy brow thou shalt eat bread," it is wine that "maketh glad the heart of man". Thus human life in all its aspects is surrendered to and then received back from God.

And so these two elements formed an integral part of all sacrifice, Pagan as well as Jewish, for the Jewish ceremonial was but the adaptation of that of the heathen from amongst whom they had been called. In them life was symbolised and surrendered in symbol, for the whole action of sacrifice used to be indicated by the words which described the sprinkling of the meal and pouring of the wine upon the animal victim's head. And as Melchizedec brought forth to Abraham bread and wine, so the Wisdom of God makes her invitation "Come, eat of my bread and drink of my wine which I have mingled," and by the time of Our Lord the unleavened bread and mingled cup were prominent features in the ceremony of the Passover. He took them therefore and assigned them to be the channels through which His Incarnation and Atonement should become available to men; with them He as the Bridegroom makes His advances to each individual in the Mystical Body of His Bride, by them He purchases one by one those whom He delivered as a race from the bondage of Satan (Hosea ii. 8, 9; Rev. v. 9). It is this which gives to the word "Sacrament" in connection with the Lord's Supper its most vivid significance: for a Sacrament was an oath of loyalty to the commander of the army, and in our Communions we give ourselves up to our Lord to live His life and carry out His will.

But we cannot serve our Lord or lead our religious life in isolation. The first rubric in the service directing notice to be given of intention to communicate shows not only how easy it has been made to approach a priest for counsel in

difficulties about Communion but also how on moving to a fresh parish the transfer can be made to its communicants' roll. The second and third rubrics show how that spirit is to be maintained to-day which would make the ancient kiss of peace, if it still survived, the expression of sincere fellowship, though they have to be read in connection with the pious aspiration of the Commination Service that the Restoration of the ancient discipline is much to be wished; for in its anxiety to protect that "character" which is man's most valuable possession the law courts have practically made it impossible for the clergy to refuse Communion to any one who presents himself to receive the Sacrament. God forgive those who profane It!

The directions at the end of the service bear out the same idea of Fellowship. In cathedral and collegiate churches and colleges all in Holy Orders are to receive every Sunday, which is practicable, even under modern conditions; but the proportion of communicants out of all those who are on the roll is four (or three at the least) out of twenty, if there is to be a Communion at all in parish churches, and of this it may be said it is more honoured in the breach than the observance. It would prohibit in most places that daily celebration which has been felt to be the most fruitful instrument for promoting spiritual progress, and it would interfere with the "early" and "evening" Communions which are equally a breach of the Prayer-book rule, and militate alike against the assembly of the Lord's people in the Lord's House for Morning Prayer and Litany as preparatory to the Lord's Supper.

RITES INSERTED IN THE LORD'S SUPPER.

THE ORDINAL.

THE portion of the Prayer-book which contains "the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons in the Church of England" is often referred to as the Ordinal, and with the Confirmation Service represents all of the old office-books used by the bishop which has survived the Reformation. There is need, of course, for the Prayer-book to be supplemented by something in the nature of the old *Pontificale;* but Laud's scheme for drafting one in 1640 was never realised, and each English bishop now has his own forms for consecrating churches and doing other works distinctive of his order, though all follow a common type.

The three services in the ordinal are all to be inserted in the Lord's Supper. Deacons are made after the Epistle, and then the last of them reads the Gospel; after the Gospel priests are ordained; and bishops are consecrated after the Creed and sermon; and in all three cases special prayers are prefixed to the final blessing. There is a difference, however, between the higher and two lower orders in this respect:—that in the consecration of a bishop the Lord's Supper is commenced immediately after Mattins, and the whole service of presentation, taking of oath of obedience, Litany, examination of bishop-elect, and laying on of hands proceeds without a break between the Creed and the offertory; whereas, in the two lower orders, after Mattins

comes "a sermon or exhortation, declaring the duty and office of such as come to be admitted . . . how necessary that order is in the Church of Christ, and also how people ought to esteem them in their office," then the presentation of the candidates and their approval by the congregation and the Litany and the first part of the Communion. After the Epistle the bishop examines and lays his hands on the deacons, and after the Gospel comes a long exhortation before the examination and ordination of the priests, the hymn "Veni Creator" being sung before the laying on of hands.

The candidates for deacons' and priests' orders are to be "decently habited" before the service begins, and for a long time this direction was understood to mean the same dress as is worn by a bishop-elect until after the sermon, *viz.*, cassock and gown; but as before the actual consecration begins the bishop-elect is to be vested in a rochet, the custom has grown up of presenting the candidates for the lower orders in their surplices.

With regard to the hour at which holy orders are conferred, it is indicative of the change of habit which has been introduced into English life since the Reformation that when Parker was consecrated Archbishop of Canterbury on 17th December, 1559, Morning Prayer was said between five and six o'clock, and the consecration must have been over long before the usual hour for what we now call an "early" celebration.

The examination of the deacons is simply concerned with the call to the ministry, faith in the Holy Scriptures and resolution to read them, and willingness to help the parish priest in various duties inside and outside of the church, to be careful in conduct as examples to the flock and to render due obedience to authority. The order is conferred by the laying on of hands with the words, "Take thou authority to execute the office of a deacon," etc., and a New Testament is then given with the words, "Take thou authority

to read the Gospel in the Church of God," a reference to old duty from which the gospeller is still technically called "deacon".

The examination of the priests follows the same lines, with the necessary changes to make it suitable to the higher and more responsible office. It deals with the call, with the use of Holy Scriptures in teaching, with loyalty to the Prayer-book and the Creeds, and then gives three questions to the devotional, domestic and social ideals of the priesthood before asking for a pledge of obedience to authority. The bishop then prays for them to have strength to carry out their undertaking, the "Veni Creator" is sung, and after a long prayer dealing with the purpose of the ministry, the order is conferred by the laying on of hands, not only of the bishop, but of all the priests present, with the words, "Receive the Holy Ghost for the office and work of a priest," etc., and a Bible is then delivered with the words, "Take thou authority to preach the Word of God and to minister the Holy Sacraments". The custom which survives in the Western Church of *concelebration* by which the newly ordained priests join with the bishop in the Canon of the Mass and its accompanying ceremonial, secures the continuity of a uniform tradition even in the details of this highest act of worship, which is grievously wanting in our own Church. There are divergencies amongst us simply because, our own tradition having been lost in the Reformation century, A.D. 1560-1660, no attempt has been made by any one in high authority, by reason of office or learning, to restore us a method of celebration which would command acceptance, from its loyalty alike to the Catholic traditions of the Western Church and the aims of our own Reformers.

For a priest to be consecrated bishop does not mean that he is invested with higher powers than he had as a priest; no privilege or dignity can be greater than that of the remission of sins through the ministry of the Sacraments or the consecration of the Lord's Supper. It does, how-

ever, mean that with the office of government and oversight which constitute the episcopate go other powers which are associated with fatherhood. The propagation of the Church depends on those who wield in it a paternal rule. Hence the examination of the bishop-elect, after dealing as in that for the priesthood with the call, the use of Holy Scripture, and personal devotions, is concerned with the determination to maintain the standard of public doctrine, of private sanctity and social order, of faithfulness in bestowing orders or curacies, in confirming or absolving, and of gentleness and generosity. Again, as in ordination of priests, there is a prayer for fulfilment of the undertakings, the "Veni Creator," a prayer describing the general purpose of the ministry, and the laying on of hands, conferred not only by the consecrating bishop but by all other bishops who are present officially, and then the delivery of a Bible with words of solemn exhortation. The parallel between the ordination and consecration is extremely close, the consecration of a bishop is in some ways like the repetition of being ordained priest, the formulas being adapted to the characteristics of the higher order.

There is now no such ceremony of delivery of the chalice to the deacon, the paten to the priest, and pastoral staff to the bishop, as was in the old pictorial days a visible investiture of each order with its distinctive symbol; yet the essence of ordination cannot be said to be bound up with such ceremonial. The intention of the Church of England has ever been to continue the three Orders which have been from the Apostles' time in the Church of Christ, and in this continuance the Apostolical Succession works out less as a chain than as a net. For instance, Barlow and Hodgkin, both consecrated under the old Pontifical, laid hands on Parker, and helped Parker consecrate the first nine bishops on whom he laid hands, so that our English succession cannot be said to depend on Parker alone; in the Irish Church the succession has been uninterrupted by the

Reformation, and this strand has been intertwined with ours more than once since the Reformation, especially when one bishop, John Thornborough, who had been consecrated in Ireland, in 1593, as Bishop of Limerick, and translated to Worcester in 1617, took part in the laying on of hands on Laud in 1620. Laud's chief conservator was Monteigne, Bishop of London, at whose consecration in 1617 Antonio de Dominis, Archbishop of Spalato, had taken part. Thus since Laud's time all English bishops who derive their consecration from him have had their succession through Latin and Irish as well as the English bishops. It is obviously a work of great importance to keep the accurate register of all consecrations, and as a rule all consecrations in the colonial Church are communicated to the Archbishop of Canterbury, who himself consecrates all "missionary" bishops, as they derive from him whatever they have of "jurisdiction".

CORONATION.

The Order for the Coronation of the English Sovereign was contained in a book known as the *Liber Regalis* deposited in the care of the Abbot, and since the Abbot's place was taken by the Dean, in the care of the Dean and Chapter, of Westminster. The ceremonies are always performed in the Abbey, where the Chapel of Henry VII. is adorned with the banners of the Knights of the Bath, as on the evening before the solemnity the monarch was attended by the Dean of Westminster at the Tower of London in order to be prepared by confession and absolution for the Communion next day, and in connection with other preliminaries there was a special creation of Knights of the Bath. The service book was translated for the coronation of James I., and since then has been followed with some variations at each subsequent coronation.

A progress was made on the morning of the coronation from the Tower to Westminster, and on entering the Abbey

the monarch was acclaimed as King, and made an "oblation" of an altar-cloth and ingot of gold before the service began. Two bishops were publicly vested in copes to sing the Litany which ended with the prayer "We humbly beseech Thee" and what is now the first collect in the Accession Service. Then the Archbishop of Canterbury proceeded with the Communion Service, and after the sermon —during which the King, according to pre-Reformation custom, when churches could not be warmed, wears his cap—the coronation proper began.

The service reveals how sacred a character that of kingship was supposed to be, as the King is anointed with the Sign of the Cross, four Knights of the Garter holding over him a canopy while it is being done, and invested with girded alb, stole, maniple, dalmatic, and cope, before receiving the crown, and the ceremony concludes, as in the consecration of a bishop, with the delivery of a Bible, a feature introduced into the service at the coronation of William and Mary in 1689. Of course the sacred is not the only aspect of kingship emphasised in the service, as the delivery of spurs, swords, and sceptres shows, but it is very marked, as in the delivery of the ring with the words, "Receive this ring, the Ensign of Kingly Dignity and of defence of the Catholic Faith," and has a curious manifestation in the fact that our monarchs are, by hereditary right, holders of the first Prebendal stall in St. David's Cathedral.

After the delivery of the Bible comes a special blessing on the monarch and his dominions, followed by the "Te Deum," the Inthronisation, and the Homage, done by the Lords Spiritual first, and then by the Lords Temporal in their several orders of Peerage, while a largess is distributed amongst the concourse of spectators.

The Communion Service is then resumed and the sovereign first offers the Bread and Wine for the Sacrament which are received by the archbishop and placed upon the altar with a special prayer, and secondly "makes the second

oblation"—this time a purse of gold, received by the archbishop in the bason and placed on the altar with the words: "Graciously receive these oblations which in humble acknowledgment of thy sovereignty over all and of thy great bounty to him in particular he has now offered up to Thee". In the Prayer for the Church Militant which follows, the clause referring to alms and oblations is never used at the coronation, being rendered unnecessary by the previous special prayer. There is a "Proper" preface before the Sanctus, and at the time of the administration, until the coronation of George IV., "while the King receives, the Bishop appointed for that service shall hold a Towel of white silk or fine linen before him". No one but the monarch and his consort receive, the whole vast congregation being "non-communicating attendants," and consequently the prayer after the "Our Father" is always the first—that of oblation, never the second—the thanksgiving for the general Communion. After the Blessing the sovereign retires to St. Edward's Chapel, behind the chief altar of the Abbey, to remove some of the vestures before returning, through the assembly of his subjects in the nave and streets, to his palace.

The anniversary of the sovereign's accession is commemorated each year by special Psalms, Lessons, Suffrages and Collects at Mattins and Evensong, a special Collect, Epistle and Gospel for the Communion Service, and another service for use at any convenient time in the day consisting of the "Te Deum," Lesser Litany, Lord's Prayer, Versicles and Collects. Of the Collects to be used the most beautiful is that which is fortunately the most familiar, the Prayer for Unity based on Ephesians iv. 3-6, which was composed in the reign of Queen Anne. The Accession Service is printed in the Prayer-book after the Ordinal; the Coronation Order is issued on each occasion that it is required with the special features, anthems, etc., deemed appropriate.

CONSECRATION OF CHURCHES.

We have seen that in the earliest days of the Christian Church the wealthier members of the community put the chief rooms of their larger houses at the disposal of the apostles and bishops for the purposes of worship, and that when persecution drove the Christian assemblies underground to the burying places of the dead, the Holy Mysteries were celebrated upon the actual resting-places of the departed. It followed that the owner of the property used as the church had great influence in the community, and that relics of the Saints were felt to be a desirable adjunct of the altar.

The cessation of persecution left Christianity free to adapt the deserted temples of heathenism to its own uses, and to erect its own temples. The heathen temples had to be purified by lustrations of holy water, burning of incense, and other ceremonies indicative of the expulsion of demons and of the entrance of the angels to link on the earthly to the heavenly worship. Then an altar was constructed in which some relics of a Saint were enclosed, and continuity was thus established between the Expectant and Militant Church.

When a new building was to be erected it seems probable that the ground was traced out, and at the four corners anglestones placed, between which diagonal lines were drawn in the shape of a St. Andrew's Cross; along these lines the letters of the alphabet would be scratched in the earth by the bishop with the point of his staff, the Greek along one, the Hebrew along the other, either to show the union of the Greek and Jew in the Catholic Church or to indicate that the whole space was taken possession of in the name of Jesus Christ, Who is not only Alpha and Omega, but the Word of God. This ceremony of tracing the alphabet was in course of ages transferred from the time of the foundation to the time of the consecration of the Church, but its

right position was left beyond doubt by the retention for use during it of Psalm lxxxvii., with appropriate antiphons.

At the actual time of consecration, according to present English use, which is based on forms drafted but left incomplete by Convocation in 1712 and 1715, the bishop knocks at the closed door of the building with his pastoral staff with a demand for admission. The doors are then thrown open and the bishop enters while the Psalm (xxiv.) is recited which is associated with the hallowing of Mount Zion by David when he carried up thither the Ark. The "Veni Creator" is then sung, and a procession made round the church to font, reading-desk, pulpit, place of confirmation and marriage, and finally the Lord's Table, at each of which appropriate prayers are said before the deed of consecration is read by the chancellor of the diocese or his deputy, and signed by the bishop before being enrolled in the Diocesan Registry. Services similar to this, which are at present left to each English bishop to arrange, are provided in the Irish and American Prayer-books. The celebration of the Holy Communion then proceeds in the English, Irish and American rites, and with the consecration of the Lord's Supper the building becomes the Lord's House, because in this case it is intended to hand it over for ever to His uses, whereas when the consecration takes place in private houses it is only meant for spiritual benefit to the sick and their friends. The private house cannot, but the consecrated building can, be profaned or desecrated; and if a death takes place in a consecrated church some form of "reconciliation" is considered necessary. It was the aim of the Caroline Divines, whose experimental Pontificals were before the Convocations of Queen Anne, to secure not only that the place of each separate ministry should be visited, but that each ministry should if possible be performed. At the consecration of Abbey Dore Church in 1634, Bishop Field of Hereford made provision for baptism, marriage and churching, and at the consecration in 1686

of the new chancel of Kildare Cathedral, when it was rebuilt after the Restoration, in addition to other rites, Holy Orders were conferred, Thomas Wilson, afterwards Bishop of Sodor and Man, being made deacon.

The anniversary of the consecration of the church is a festival for the observance of which Our Lord's own example can be pleaded, for St. John (x. 22) tells us that He was in Jerusalem at the Feast of the Dedication the winter before His Passion, and in pre-Reformation days it was found desirable for the feast of the church to be kept in every parish in England, towards winter, on the same day, *viz.*, the first Sunday in October.

This dedication festival is sometimes confused with the feast of the patrons, a confusion inevitable in the modern churches which have been consecrated on the festival of the Saint whose name they bear. It need hardly be said that the original purpose of giving the name of a Saint to a church was to distinguish it from other churches in the same town or community, and that as in early days the church was named after the Saint whose body lay in "the Confession" beneath the altar, so now the name chosen for a church is that of a Saint whom it is desired specially to commemorate and copy. It follows that when within a church chapels are fitted up for convenience of celebration, either for invalids or for mourners, or when there are likely to be but few communicants, to call these chapels by such names as—to quote the case of St. Paul's Cathedral—the Chapel "of St. Dunstan" or "of SS. Michael and George" does not mean anything but that, for distinguishing one from another, each chapel has its own name, and the name indicates the connection of that part of the building with some Saint whose virtues and good deeds we are to keep in remembrance.

The church is the Lord's House. There in the Christian He carries out what He promised to Moses in the Jewish Dispensation: "I will meet with thee, and I will

commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony: I will meet with you to speak there unto thee, and there I will meet with the children of Israel, and the Tent shall be sanctified by My Glory"; and there the Christian worshipper makes his own the utterances of the Jewish Saints: "I was glad when they said unto me, Let us go unto the house of the Lord . . . for a day in Thy courts is better than a thousand," and the reason is that given by the Bride in the Song of Songs, the type of each Christian soul dwelling with devotion on the mystery of Christ's advances:—

> He brought me to His banqueting-house,
> And His banner over me was Love.

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